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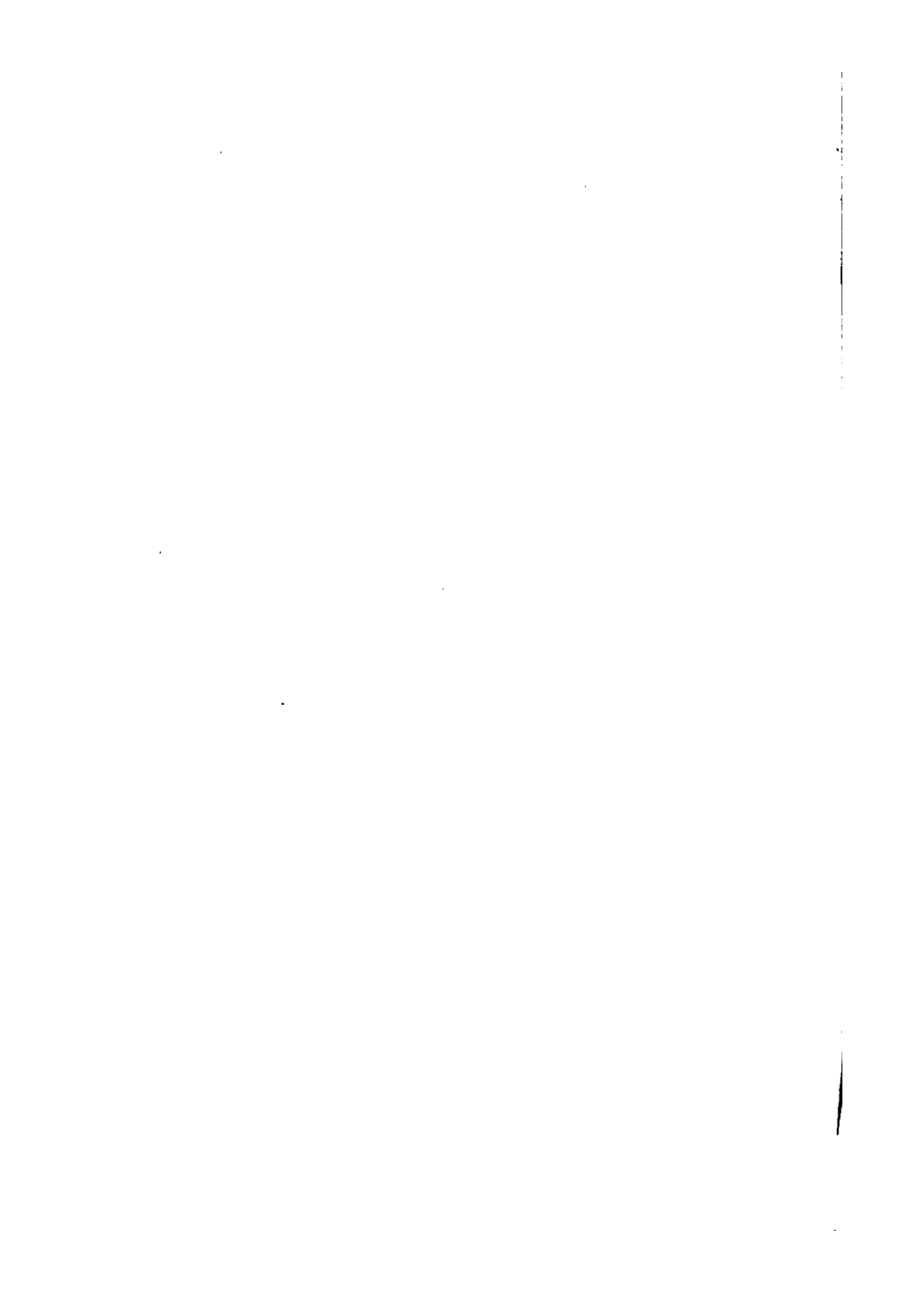
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ARISTOPHANES

THE CLOUDS

WITH INTRODUCTION AND NOTES

BY

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Oxford

AT THE CLARENDON PRESS

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PREFACE.

IN preparing this edition of the 'Clouds' of Aristophanes I have endeavoured to give such full explanatory notes as to make it a helpful school-book for the use of the higher forms; while I have tried not to neglect the wants of somewhat more advanced scholars. The liveliness of the subject, the insight given into the political and social life of Athens, and the singular simplicity of the syntax, combine to recommend the study of Aristophanes in every way. The excisions that have been made are few; but they will be found, I hope, sufficient.

I gratefully acknowledge the help that I have derived from Teuffel's two editions (Teubner, Leips. 1863, 1867); and from the excellent introduction to the edition of Theo. Kock, (Weidmann, Berlin, 1862).

W. W. M.

OXFORD,

May, 1879.

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INTRODUCTION.

It has been well said that the three great tragic poets of Athens are true representatives of three eras in her history. Aeschylus seems to breathe the spirit of Athens at the time of the Persian war, in which he himself had borne a part. Sophocles mirrors in absolute perfection the harmonious grace and artistic beauty of the age of Pericles. Euripides, though removed so little in point of time from his predecessors, seems to express a different tone of society. Some would go so far as to call him the poet of the decadence.

Aeschylus exhibits to us a mind deeply religious, and severely earnest—awed by the judicial power of the gods and reverently submissive to their binding laws. Sophocles, with a more genial spirit, can better appreciate the harmony of human freedom and divine ordinance. The triumph of moral order over self-will is with him rather a happy result than a crushing defeat.

Euripides, unlike the other two, cannot adopt unquestioningly the traditional code of morals, and claims of national faith. His attitude is critical: he is an inquirer more than a believer. The government of the world; the actions of the gods; the myths and legends of Hellenic religion; the common-places of morality—all are freely examined and freely judged. He is not irreligious and he is not immoral; but he is (if we choose to apply modern terms) a rationalist and a sceptic. His is the questioning spirit (*τοῦτο τοῦπιχώριον . . . τὸ τί λέγεις σύ*; Nub. 1173) applied to everything impartially, regarding nothing too sacred, or too time-honoured for its scrutiny. In short, he represents the tone of Athenian society that grew up in the period of the Peloponnesian war. We are rightly warned not to speak of it as a time of moral deterioration; but it no doubt marked a great crisis; as

must always be the case when independent thought begins to protest against what has hitherto been universally accepted, especially when such protest takes the form of free criticism of those forms of government which have till then been taken for granted.

It is against this growing tone that Aristophanes, as an uncompromising conservative, fights with desperate energy. It seemed to him at once impious and immoral; and, above all, it represented a deep disloyalty to that glorious Athenian past, in the foreground of which he seemed to see the 'men who had fought at Marathon' as the only true type of national hero. This free discussion, this unscrupulous independence of view, this setting up of individual judgment against immemorial tradition, was summed up under the general name *σοφιστική*, and the teachers who professed and disseminated such opinions were called *σοφισταί*, the very word gaining a tone of reproach by its application to them.

These professors, or Sophists, were not for the most part Athenian citizens. The most famous among them were Protagoras of Abdera, Prodicus of Ceos, Hippias of Elis, and Gorgias of Leontini. But they lectured to Athenian audiences, and their pupils were the wealthy Athenian youths. It was their business to meet the wants of the age; to introduce something like a systematic education; to furnish their pupils with a practical philosophy that should fit them for the various duties of life. And this seemed to be best attained by teaching them the art of speaking and arguing, and (as a necessary preparation) of thinking. But the celebrated dictum of Protagoras that 'man is the measure of all things' serves to show (however we may interpret it) that they did not profess to believe in an absolute standard of morality, or in any positive truth. Their aim was utilitarian. And so their antagonists had some ground for saying that their lessons in rhetoric and dialectic were intended to exhibit what was plausible rather than what was true; and they regarded with a not unreasonable suspicion the high fees charged for imparting wisdom—a practice which seemed to them not only sordid but positively sacrilegious.

The whole intention of this play of the 'Clouds' is to make

a vehement protest against the modern education introduced by these professors. Its radical fault consists in taking Socrates as their representative. Some such central figure is, of course, required, and there must always be an amount of unfairness, when the crimes or mistakes of a whole class are visited on the person of one man.

It is this necessity—as well as personal spite—which has over-drawn the caricature of Cleon in the 'Knights;' and which has done palpable injustice to Lamachus in the 'Acharnians,' as the type of the war-party. And in the 'Clouds' the relation of Socrates to the Sophists is wilfully or ignorantly misunderstood; so that the picture of him as their 'fugleman' is, consequently, notoriously unfair.

It must have been a great temptation to the Comic poet, and his mask-maker, to bring upon the stage that well-known, grotesque figure—that face with prominent eyes and flattened nose, that everyone was familiar with in the streets and in the market-place. No one could mistake him. But the temptation to present so familiar a character upon the stage, or even the conscientious desire to oppose the teaching of the Sophists, does not make the representation any more truthful. Nothing could be more unfair than to describe Socrates as taking exorbitant fees from his pupils, as being the type of the pale and squalid student, instead of the picture of rude health, or as being devoted to astronomy, and natural philosophy—studies which he had distinctly abjured long ago. Nor is it a truthful picture which represents Socrates shut up in a close and stuffy school, instead of enjoying that vagabond life which sent him to roam about the streets, and to haunt the shops and other places of public resort. Had Aristophanes really grasped the spirit of the Socratic teaching, he would have seen that it was rather a life-long protest against the shallowness of the Sophists. No one was further than he from accepting the evidence of the senses as the criterion of truth and falsehood; or the tendency of human desires as the criterion of what is truly desirable. Instead of this, he was profoundly convinced of the existence of an absolute good, the sole source of all happiness.

But a superficial observer might, perhaps, be excused for not

appreciating these radical differences. He would only see that Socrates did not raise his voice in protesting loudly against the spirit of the age in which he lived, nor cried in vain for the restoration of a past, which could never again be reproduced. For Socrates had set himself the difficult task of attempting to reform the faults of this modern spirit from within, instead of merely decrying it. And such a task was particularly open to misrepresentation, and was not likely to attract to itself the sympathy of ordinary men. There were, too, not a few points of actual resemblance between the Socratic method and that of the Sophists. They both employed the instrument of Dialectic, subjecting to the test of cross-examination the current views and common beliefs of the time—and, thus, they had alike a negative or destructive side to their philosophy. If the Sophists delighted to criticise, to question, to suggest doubts, and to raise objections; so Socrates had an unwelcome mission to perform, namely, to expose shams, to test severely, to weigh in the balances and find many things wanting, to disenchant, to disabuse. But his teaching had a constructive side as well; to rear what was true on the ruins of what was false; to make men think for themselves; to elicit the thought in their minds, and to force them to put it into shape.

Aristophanes was not alone in reckoning Socrates among the Sophists. Long after his sentence and death, when his character had been better studied and appreciated, Aeschines calls him 'Socrates the Sophist;' and, in still later times, Cato speaks of him as the corrupter of youth. Therefore we can hardly be surprised—we ought not even to be indignant—at a judgment passed upon him by his contemporaries in all the excitement of a party-struggle. When we remember, in the case of Cleon, the intense bitterness of which Aristophanes was master, we shall hardly be inclined to think his attack upon Socrates as personally malevolent. He conscientiously regarded him as the head and front of that modern spirit which was developing in Athens; and which threatened, as he thought, to sweep away all the old landmarks and hallowed memories of the past. His fault lay in his effort to stop the course of a torrent which could only gather strength by being held back; but which might, in the view of the

more far-sighted Socrates, be directed into proper channels, and be adapted to the service of the generations to come.

Aristophanes may then be considered as conscientious, though mistaken, in his attack upon Socrates. Indeed, had he been asked to distinguish between the itinerant teacher and the professors, he would have said that the former was the more dangerous. For the fees which the professors charged had the effect of limiting the number of their pupils; but the gratuitous teaching of Socrates was accessible to every stratum of Athenian society.

How formidable Socrates felt this attack to be, let him tell in his own words in the *Apologia* (18 b.), *ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθὲς λέγοντες· οὐδ' ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τοιούτους δεινούς. ἀλλ' ἐκείνοι δεινότεροι, ὧ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς ἐκ παιδῶν παραλαμβάνοντες ἔπειθόν τε καὶ κατηγοροῦν ἐμοῦ οὐδὲν ἀληθές, ὡς ἔστι τις Σωκράτης, σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστής, καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεζητηκῶς, καὶ τὸν ἦττω λόγον κρείττω ποιῶν. οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, ταύτην τὴν φήμην διασκευδάσαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι· οἱ γὰρ ἀκούοντες ἠγοῦνται τοὺς ταῦτα ζητούντας οὐδὲ θεοὺς νομίζειν. . . (ib. 19 c.), ταῦτα γὰρ ἐωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν, καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἐπαίω.*

The play of the 'Clouds' was acted in the year 423 B.C., at the Great Dionysia. But the author only gained the third prize, Cratinus winning the first with his *Πυτίνη*, and Ameipsias the second with his *Κόννος*. This failure disappointed Aristophanes, who thought it the very best play he had written: so he determined to make such alterations as were required, and to put it on the stage again. It is this altered form, or Second Edition, which we now possess; as we might indeed have inferred from the *Parabasis* (524 foll.), even had there been no external evidence to the same effect.

The exact relation between the two editions is best given in words from one of the Greek 'Arguments' prefixed to the play, probably the work of an Alexandrian grammarian: *τοῦτο ταῦτόν ἐστι τῷ προτέρῳ. διασκευάσται δὲ ἐπὶ μέρους, ὡς ἂν δὴ ἀναδιδάξαι*

μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος γεγενημένη [? γεγένηται ἢ] διόρθωσις. τὰ μὲν γὰρ περιήρηται, τὰ δὲ παραπέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτιστα. ἃ δὲ ἄλλοσχερῆ τῆς διασκευῆς τοιαῦτα ὄντα τετύχηκεν, αἰτίκα ἢ παράβασις τοῦ χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν ἄδικον λαλεῖ, καὶ τελευταῖον ὅπου, καίεται ἢ διατριβὴ Σωκράτους.

'This edition is identical with the former one. But it has been to some extent recast, as though the poet had intended to reproduce it on the stage, but for some reason or other had never done so. A general revision too of nearly every part has been effected; some portions having been withdrawn; while others have been woven into the play, and alterations made in arrangement and interchange of characters.

'The main changes in the play, as recast, are the altered parabasis, the scene between the Just and Unjust Argument, and the burning of the house of Socrates.'

Here we must carefully distinguish between the διόρθωσις of details, and the διασκευῆ of the general plot.

What, we may ask, was the actual intention of these changes? Had the enmity to Socrates and his teaching deepened? Had Aristophanes learned, in the interim between the acting of the first edition and the preparation of the second for the stage, to regard Socrates as a dangerous citizen rather than as a silly pedant? It seems that these questions may be answered in the affirmative.

In the passage quoted above from the Apologia (19 c.) the word ἔωρᾶτε limits the reference made by Socrates to the *acted*, or earlier, edition of the play. There he was represented only as engaged in idle speculations; but that a far more serious view was afterwards taken of his teaching we can gather from the nature of the charge made against him by Anytus and Meletus, Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα, καὶ θεοὺς οὐδ' ἢ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινὰ Apol. 24 b. If we take these words in connection with the views enunciated by the Unjust Argument, we shall see that Socrates distinctly appears as the champion of the new and pestilent form of education,

to the utter ruin, as the Just Argument says, of that ill-fated city *ἦτις σε τρέφει λυμαινόμενον τοῖς μειρακίοις* (Nub. 1027). No wonder that the later edition ended with the firing of Socrates' house.

One of the Greek 'Arguments' to the 'Clouds' asserts that the play was produced in 422 B.C. in the Archonship of Ameinias, and that it failed more signally than before. But this was the year in which Aristophanes brought out his 'Wasps' and 'Proagon;' and the Parabasis of the 'Clouds' makes mention of the 'Maricas' of Eupolis, which was not represented till 421 B.C.; so that the second edition of the 'Clouds' must, under any circumstances, have been subsequent to that date. The most probable view is that this second edition was not only never reproduced, but that the recast and revision were never quite completed. This is the only theory to account for such phenomena as the lacuna at l. 888 (see notes on text); the incongruity of ll. 1105-1112 with the foregoing scene, which was to decide whether Pheidippides should take his instruction from the Just or the Unjust Argument; the want of harmony between the strophe 700-706, and the antistrophe 804-813; the contradiction between ll. 550 and 581; the former of which speaks of Cleon as dead, the latter as living. All these marks of incompleteness would, we may suppose, have been obliterated, had the final revision ever been made. It is not unlikely that after the death of Aristophanes his sons published the imperfect recast of the 'Clouds,' without any further alterations; and that its evident superiority to the former edition soon caused that version to fall into disuse. A few lines are quoted in Athenaeus, Diogenes Laertius, and Photius as having occurred *ἐν ταῖς προτέραις Νεφέλαις*, which are not found in the extant form of the play. But, more than that, they seem to point to scenes so totally different from anything in the later edition, that we cannot help thinking that the *διασκευή* must have been very sweeping in its changes.

We might well ask at what point in our play we could insert this couplet, preserved by Diog. Laert. 2. 5, 18:

*Εὐριπίδης δ' ὁ τὰς τραγωδίας ποιῶν
τὰς περιλαλοῦσας οὐτός ἐστι, τὰς σοφάς?*

or what offence offered to the Cloud-goddesses made them go off in a huff—(Phot. 398. 11):

ἐς τὴν Πάρνηθ' ὀργισθεῖσαι φροῦδαι κατὰ τὸν Λυκαβηττόν?

Indeed, the whole tendency of such evidence as we possess corroborates the general view expressed in the Greek Argument quoted above. But it forces us to give a very wide interpretation of the opening sentence *τοῦτο ταῦτόν ἐστι τῷ προτέρῳ*.



ΝΕΦΕΛΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.

ΦΕΙΔΙΠΠΙΔΗΣ.

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ.

ΣΩΚΡΑΤΗΣ.

ΧΟΡΟΣ ΝΕΦΕΛΩΝ.

ΔΙΚΑΙΟΣ ΛΟΓΟΣ.

ΑΔΙΚΟΣ ΛΟΓΟΣ.

ΠΑΣΙΑΣ, *δανειστής.*

ΑΜΥΝΙΑΣ, *δανειστής.*

ΜΑΡΤΥΣ.

Ν Ε Φ Ε Λ Α Ι .

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΘΕΡΑΠΩΝ.

ΣΤΡ. Ἴου ἰού·

ὦ Ζεῦ βασιλεῦ, τὸ χρέμα τῶν νυκτῶν ὄσον
ἀπέρατον· οὐδέποθ' ἡμέρα γενήσεται ;
καὶ μὴν πάλαι γ' ἀλεκτρούνος ἤκουσ' ἐγώ·
οἱ δ' οἰκέται βέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5
ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὖνεκα,
ὄτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.
ἀλλ' οὐδ' ὁ χρηστὸς οὔτοσὶ νεανίας
ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται
ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10
ἀλλ' εἰ δοκεῖ, βέγκωμεν ἐγκεκαλυμμένοι.—
ἀλλ' οὐ δύναμαι δέλαιος εὔδειν δακνόμενος
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
διὰ τουτονὶ τὸν νόον. ὁ δὲ κόμην ἔχων
ἱππάζεται τε καὶ ξυνωρικεύεται 15
ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,
ὄρων ἄγουσαν τὴν σελήνην εἰκάδας·
οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχνον,
κάκφερε τὸ γραμματεῖον, ἵν' ἀναγνώ λαβὼν
ὀπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20
φέρ' ἴδω, τί ὀφείλω ; δώδεκα μνᾶς Πασίῃ·
τοῦ δώδεκα μνᾶς Πασίῃ ; τί ἐχρησάμην ;
ὄτ' ἐπριάμην τὸν κοππαίταν. οἴμοι τάλας,
εἴθ' ἐξέκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕΙ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σσαντοῦ δρόμον. 25

- ΣΤΡ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν
ὄνειροπολεῖ γὰρ καὶ καθεύδων ἱππικήν.
- ΦΕΙ. πόσους δρόμους ἔλαῖ τὰ πολεμιστήρια;
- ΣΤΡ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.
ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; 30
τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.
- ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.
- ΣΤΡ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
ὄτε καὶ δίκας ὦφληκα χάτεροι τόκου
ἐνεχυράσασθαί φασιν. ΦΕΙ. ἑτεόν, ὦ πάτερ, 35
τί δυσκολεύεις καὶ στρέφει τὴν νύχθ' ἄλην;
- ΣΤΡ. δάκνει με δῆμαρχός τις ἐκ τῶν στρωμάτων.
- ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.
- ΣΤΡ. σὺ δ' οὖν κάθεινδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι
εἰς τὴν κεφαλὴν ἄπαντα τὴν σὴν τρέψεται. 40
φεῦ.
εἶθ' ὦφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,
ἤ τις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·
ἐμοὶ γὰρ ἦν ἄγροικος ἠδιστος βίος,
εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,
βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους
ἀδελφιδῆν ἄγροικος ὦν ἐξ ἄστεως,
σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.
ταύτην ὄτ' ἐγάμου, συγκατεκλινόμενην ἐγὼ
ὄζων τρυγός, τρασιάς, ἐρίων περιουσίας, 50
ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
οὐ μὴν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἔσπάθα.
ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ
πρόφασιν ἔφασκον, ὦ γύναι, λίαν σπαθῆς. 55
- ΘΕΡ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

- ΣΤΡ. οἴμοι· τί γάρ μοι τὸν πότην ἦπτες λύχνου;
 δεῦρ' ἔλθ', ἵνα κλάης. ΘΕΡ. διὰ τί δῆτα κλαύσομαι;
- ΣΤΡ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί, 60
 ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,
 περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδορούμεθα·
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
 Ξάνθιππον ἢ Χαίριππον ἢ Καλλιππίδην,
 ἐγὼ δὲ τοῦ πάππου τιθέμην Φειδιωνίδην. 65
 τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν ἀθέμεθα Φειδιππίδην.
 τοῦτον τὸν υἱὸν λαμβάνουσι ἐκορίζετο,
 ὅταν σὺ μέγας ὦν ἀρμ' ἐλαύνης πρὸς πόλιν,
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην, 70
 ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ φελλέως,
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγους,
 ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
 νῦν οὖν ὄλην τὴν νύκτα φροντίζων ὁδοῦ 75
 μίαν εὖρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
 ἦν ἦν ἀναπέισω τουτουλί, σωθήσομαι.
 ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.
 πῶς δῆτ' ἂν ἦδιστ' αὐτὸν ἐπεγείραμι; πῶς;
 Φειδιππίδην, Φειδιππίδιον. ΦΕΙ. τί, ὦ πάτερ; 80
- ΣΤΡ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
 ΦΕΙ. ἰδοῦ. τί ἔστιν; ΣΤΡ. εἰπέ μοι, φιλεῖς ἐμέ;
 ΦΕΙ. νῆ τὸν Ποσειδῶ τουτουλί τὸν ἵππιον.
 ΣΤΡ. μή μοι γε τοῦτον μηδαμῶς τὸν ἵππιον·
 οὗτος γὰρ ὁ θεὸς αἰτιὸς μοι τῶν κακῶν. 85
 ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' οὕτως φιλεῖς,
 ὦ παῖ, πιθοῦ μοι. ΦΕΙ. τί δὲ πίθωμαι δῆτά σοι;
 ΣΤΡ. ἐκστρεψον ὡς τάχιστα τοὺς σανατοῦ τρόπους,

καὶ μάθῃαν' ἔλθῶν ἂν ἐγὼ παραινέσω.

ΦΕΙ. λέγε δὴ, τί κελεύεις; ΣΤΡ. καὶ τι πείσει; ΦΕΙ.
 πείσομαι, 90

νῆ τὸν Διόνυσον. ΣΤΡ. δευρό νυν ἀπόβλεπε.
 ὄρῃς τὸ θύριον τοῦτο καὶ τῷ κίδιον;

ΦΕΙ. ὄρῳ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ;

ΣΤΡ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.
 ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν 95
 λέγοντες ἀναπέθουσιν ὡς ἔστιν πνιγεὺς,
 κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.
 οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
 λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

ΦΕΙ. εἰσὶν δὲ τίνες; ΣΤΡ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·
 μερμυνοφροντισταὶ καλοὶ τε κἀγαθοί. 101

ΦΕΙ. αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,
 τοὺς ὠχρῶντας, τοὺς ἀνυποδήτους λέγεις·
 ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

ΣΤΡ. ἦ ἦ, σιώπα· μηδὲν εἴπης νήπιον. 105
 ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
 τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.

ΦΕΙ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
 τοὺς φασιανοὺς οὗς τρέφει Λεωγόρας.

ΣΤΡ. ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί, 110
 ἔλθῶν διδάσκου. ΦΕΙ. καὶ τί σοι μαθήσομαι;

ΣΤΡ. εἶναι παρ' αὐτοῖς φασὶν ἄμφω τῷ λόγῳ,
 τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.
 τούτοις τὸν ἕτερον τοῖς λόγοις, τὸν ἥττονα,
 νικᾶν λέγοντά φασι τᾶδικώτερα. 115

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
 ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδεμί.

ΦΕΙ. οὐκ ἂν πιθολίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν

- τοὺς ἰππέας τὸ χρῶμα διακεκναισμένους. 120
- ΣΤΡ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.
- ΦΕΙ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς
ἄνιππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125
- ΣΤΡ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσῶν γε κείσομαι·
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
πῶς οὖν γέρων ὦν κάπιλήσμων καὶ βραδὺς
λόγων ἀκριβῶν σκινδαλάμους μαθήσομαι ; 130
ἰτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον.

ΜΑΘΗΤΗΣ.

- βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;
- ΣΤΡ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν.
- ΜΑΘ. ἀμαθής γε νῆ Δί', ὅστις οὐτωςὲ σφόδρα 135
ἀπεριμερίμνως τὴν θύραν λελάκτικας
καὶ φροντιδ' ἐξήμβλωκας ἐξευρημένην.
- ΣΤΡ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἶπέ μοι τὸ πρᾶγμα τοῦξημβλωμένου.
- ΜΑΘ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140
- ΣΤΡ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὔτοσι
ἦκω μαθητῆς εἰς τὸ φροντιστήριον.
- ΜΑΘ. λέξω. νομίσαι δὲ ταῦτα χρῆ μυστήρια.
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας· 145
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὄφρυν
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- ΣΤΡ. πῶς τοῦτο διεμέτρησε ; ΜΑΘ. δεξιώτατα.
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν

- ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὸ πόδε, 150
 κῆρα ψυγέση περιέψυσαν Περσικαί.
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.
- ΣΤΡ. ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.
- ΜΑΘ. τί δῆτ' ἄν, ἕτερον εἰ πύθιοιο Σωκράτους
 φρόντισμα; ΣΤΡ. ποῖον; ἀτιβολῶ, κάτειπέ μοι.
- ΜΑΘ. ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος 156
 ὀπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.
- ΣΤΡ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;
- ΜΑΘ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160
 στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
 βία βαδίζειν εὐθὺ τοῦρροπύγιον·
 ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον
 τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.
- ΣΤΡ. σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 165
 ὦ τρισμακάριος τοῦ διεντερεύματος.
 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην
 ὅστις δίλοιδε τοῦντερον τῆς ἐμπίδος.
- ΜΑΘ. πρῶν δέ γε γνώμην μεγάλην ἀφηρέθη
 ὑπ' ἀσκαλαβώτου. ΣΤΡ. τίνα τρόπον; κάτειπέ μοι.
- ΜΑΘ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς 171
 καὶ τὰς περιφοράς, εἶτ' ἄνω κεκηνότος
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχευεν.
- ΣΤΡ. ἦσθην γαλεώτη καταχέσαντι Σωκράτους.
- ΜΑΘ. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 175
- ΣΤΡ. εἰεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμῆσατο;
- ΜΑΘ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
 κάμψας ὀβελίσκον, εἶτα διαβήτην λαβῶν,
 ἐκ τῆς παλαίστρας θυμάτιον ὑφέιλετο.
- ΣΤΡ. τί δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν; 180
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,

καὶ δεῖξον ὡς τάχιστά μοι τὸν Σωκράτην.
μαθητιῶ γάρ· ἄλλ' ἄνοιγε τὴν θύραν.

ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;

ΜΑΘ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέναι ; 185

ΣΤΡ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί ;

ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤΡ. βολβοὺς ἄρα

ζητοῦσι. μή νυν τοῦτό γ' ἐτι φροντίζετε·

ἐγὼ γὰρ οἶδ' ἴν' εἰσὶ μεγάλοι καὶ καλοί. 190

τί γὰρ οἷδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;

ΜΑΘ. οὔτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ΣΤΡ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει ;

ΜΑΘ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται

ἄλλ' εἰσιθ', ἵνα μὴ 'κείνος ὑμῖν ἐπιτύχη. 195

ΣΤΡ. μήπω γε, μήπω γ'· ἄλλ' ἐπιμεινάντων, ἵνα

αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.

ΜΑΘ. ἄλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἀέρα

ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον. 200

ΣΤΡ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν ; εἰπέ μοι.

ΜΑΘ. ἀστρονομία μὲν αὐτῆ. ΣΤΡ. τουτὶ δὲ τί ;

ΜΑΘ. γεωμετρία. ΣΤΡ. τουτ' οὖν τί ἐστι χρήσιμον ;

ΜΑΘ. γῆν ἀναμετρεῖσθαι. ΣΤΡ. πότερα τὴν κληρουχικήν ;

ΜΑΘ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤΡ. ἀστείον λέγεις.

τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205

ΜΑΘ. αὕτη δέ σοι γῆς περίοδος πάσης. ὄρᾱς ;

αἶδε μὲν Ἀθηναί. ΣΤΡ. τί σὺ λέγεις ; οὐ πείθομαι,

ἐπεὶ δικαστὰς οὐχ ὄρῳ καθημένους.

ΜΑΘ. ὡς τουτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤΡ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται ; 210

ΜΑΘ. ἐνταυθ' ἔνεισιν. ἡ δὲ γ' Εὐβοί, ὡς ὄρᾱς,

ἠδὲ παρατέταται μακρὰ πόρρω πάνν.

ΣΤΡ. οἶδ'· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.

ἀλλ' ἡ Λακεδαίμων ποῦ 'στιν ; ΜΑΘ. ὅπου 'στιν ;
αὐτή.

ΣΤΡ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε, 215
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

ΜΑΘ. ἀλλ' οὐχ οἶόν τε. ΣΤΡ. νῆ Δί', οὐ μῶξεσθ' ἄρα.
φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ ;

ΜΑΘ. αὐτός. ΣΤΡ. τίς αὐτός ; ΜΑΘ. Σωκράτης. ΣΤΡ.
ὦ Σώκρατες.

ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220

ΜΑΘ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.

ΣΤΡ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ.

τί με καλεῖς, ὦ 'φήμερε ;

ΣΤΡ. πρῶτον μὲν ὃ τι δρᾷς, ἀντιβोलῶ, κάτειπέ μοι.

ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225

ΣΤΡ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ. ΣΩ. οὐ γὰρ ἂν ποτε
ἐξεύρου ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα. 230

εἰ δ' ὦν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν,
οὐκ ἂν ποθ' εὔρου· οὐ γὰρ ἀλλ' ἡ γῆ βίβη
ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.
πάσχει δὲ ταῦτο τοῦτο καὶ τὰ κάρδαμα.

ΣΤΡ. τί φῆς ; 235

ἡ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα ;
ἴθι νυν, κατάβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,
ἵνα με διδάξῃς ὡνπερ οὐνεκ' ἐλήλυθα.

ΣΩ. ἦλθες δὲ κατὰ τί ; ΣΤΡ. βουλόμενος μαθεῖν
λέγειν.

- ὑπὸ γὰρ τόκων χρηστων τε δυσκολωτάτων 240
 ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.
- ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος ;
 ΣΤΡ. νόσος μ' ἐπέτριψεν ἱππική, δεινὴ φαγεῖν.
 ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοις,
 τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντι' ἂν 245
 πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεούς.
- ΣΩ. ποίους θεοὺς ὁμεῖ σύ ; πρῶτον γὰρ θεοὶ
 ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤΡ. τῷ γὰρ ὄμνυτ' ; ἢ
 σιδαρείοισιν, ὥσπερ ἐν Βυζαντίῳ ;
- ΣΩ. βούλει τὰ θεία πράγματ' εἰδέναι σαφῶς 250
 ἅττ' ἔστιν ὀρθῶς ; ΣΤΡ. νῆ Δί', εἴπερ ἔστι γε.
- ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
 ταῖς ἡμετέραισι δαίμοσιν ; ΣΤΡ. μάλιστά γε.
- ΣΩ. κάθιζε τοῖνον ἐπὶ τὸν ἱερὸν σκίμποδα.
 ΣΤΡ. ἰδοὺ κάθημαι. ΣΩ. τουτοὺ τοῖνον λαβὲ 255
 τὸν στέφανον. ΣΤΡ. ἐπὶ τί στέφανον ; οἴμοι, Σώ-
 κρατες,
 ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.
- ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
 ἡμεῖς ποιούμεν. ΣΤΡ. εἶτα δὴ τί κερδανῶ ;
- ΣΩ. λέγειν γενήσει τρίμμα, κρόταλον, παιπάλῃ. 260
 ἀλλ' ἔχ' ἀτρεμεῖ. ΣΤΡ. μὰ τὸν Δί' οὐ ψεύσει
 γέ με
 καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.
- ΣΩ. εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπα-
 κούειν.
 ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν
 μετέωρον,
 λαμπρός τ' Αἰθήρ, σεμναὶ τε θεαὶ Νεφέλαι βρον-
 τησικέρανοι, 265
 ἄρθητε, φάνητ', ὦ δέσποιναί, τῷ φροντιστῇ μετέωροι.

ΣΤΡ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ κατα-
βρεχθῶ.

τὸ δὲ μηδὲ κυνήν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαί-
μον' ἔχοντα.

ΣΩ. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς
ἐπίδειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι
κάθησθε, 270

εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε
Νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύεσθε
προχοῖσιν,

ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μί-
μαντος·

ἐπακούσατε δεξιόμενοι θυσίαν καὶ τοῖς ἱεροῖσι χα-
ρεῖσαι.

ΧΟΡΟΣ.

ἄεναοι Νεφέλαι, 275

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,

πατρὸς ἀπ' Ὀκεανοῦ βαρυαχέος

ὑψηλῶν ὄρέων κορυφὰς ἐπι

δενδροκόμους, ἴνα 280

τηλεφάνεις σκοπιᾶς ἀφορώμεθα,

καρπούς τ' ἀρδομένην ἱερὰν χθόνα,

καὶ ποταμῶν ζαθέων κελαδήματα,

καὶ πόντον κελάδοντα βαρύβρομον·

ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται 285

μαρμαρέαις ἐν ἀγλαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

ἀθανάτας ἰδέας ἐπιδώμεθα

τηλεσκόπῳ ὄμματι γαίαν. 290

ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου καλέσαντος.

ἤσθου φωνῆς ἄμι καὶ βρουτῆς μυκησαμένης θεοσέπτου·
οὐ μὴ σκώψεις, μηδὲ ποιήσεις ἅπερ οἱ τρυγοδαίμονες οὔτοι.

ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνος αἰοιδαῖς.

ΧΟΡ. παρθένοι ὄμβροφόροι,
ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν 300
Κέκροπος ὀψόμεναι πολυήρατον·
οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
μυστοδόκος δόμος

ἐν τελεταῖς ἀγλαῖς ἀναδείκνυται,
οὐρανίοις τε θεοῖς δωρήματα, 305

ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,
καὶ πρόσοδοι μακάρων ἱερώταται,
εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε,
παντοδαπαῖς ἐν ὧραις, 310

ἥρι τ' ἐπερχομένῳ Βρομίᾳ χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα,
καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤΡ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνας εἶσ', ὦ
Σώκρατες, αὐται

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν· μῶν ἠρῶναί
τινές εἰσιν; 315

ΣΩ. ἦκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ ἀνδρά-
σιν ἀργοῖς·

αἴπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι,
καὶ τερατεῖαν καὶ περιλεξιν καὶ κροῦσιν καὶ κατάληψιν.

ΣΤΡ. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου
πεπότῃται,

καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενο-
λεσχεῖν, 320

καὶ γνωμιδίφ γνώμην νύξασ' ἐτέρφ λόγφ ἀντιλο-
γῆσαι'

ὥστ', εἰ πως ἔστω, ἰδεῖν αὐτὰς ἤδη φανερώσ
ἐπιθυμῶ.

ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ ὄρῶ
κατιούσας

ἡσυχῇ αὐτάς. ΣΤΡ. φέρε, ποῦ; δείξον. ΣΩ. χω-
ροῦσ' αὐται πάνυ πολλαί,

διὰ τῶν κίλων καὶ τῶν δασέων, αὐται πλάγαι.

ΣΤΡ. τί τὸ χρῆμα; 325

ὥς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤΡ. ἤδη
νυνὶ μόλις οὕτως.

ΣΩ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κολο-
κύνταις.

ΣΤΡ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη
κατέχουσι.

ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδεις οὐδ' ἐνό-
μιζες;

ΣΤΡ. μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αὐτὰς ἠγούμην
καὶ καπνὸν εἶναι. 330

ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτιν᾽ πλείστους αὐται βόσκου-
σὶ σοφιστάς,

θουριομάντεις, ἰατροτέχνας, σφραγιδονυχαραγοκομήτας,
κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωρο-
φένακας,

οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μου-
σοποιούσιν.

ΣΤΡ. ταῦτ' ἄρ' ἐποίουν ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν
δάϊον ὀρμᾶν, 335

πλοκάμους θ' ἑκατογκεφάλα Τυφῶ, πρημαινούσας
τε θυέλλας,

εἴτ' ἀερίας, διεράς, γαμψοὺς οἰωνοὺς ἀερονχηεῖς,

ὄμβρους θ' ὑδάτων δροσερῶν Νεφελῶν· εἴτ' ἀντ'
αὐτῶν κατέπινον
κεστρῶν τεμάχη μεγαλῶν ἀγαθῶν, κρέα τ' ὄρνιθια·
κιηλῶν.

ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δίκαιως; ΣΤΡ. λέξον δὴ
μοι, τί παθοῦσαι, 340
εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι
γυναιξίν;

οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται. ΣΩ. φέρε, ποῖαι
γὰρ τινές εἰσιν;

ΣΤΡ. οὐκ οἶδα σαφῶς· εἴξασιν δ' οὖν ἐρίοισιν πεπτα-
μένοισι,
κοῦχλ' γυναιξίν, μὰ Δί', οὐδ' ὀτιοῦν· αὐταὶ δὲ
ῥίνας ἔχουσιν.

ΣΩ. ἀπόκριναί νυν ἄτ' ἂν ἔρωμαι. ΣΤΡ. λέγε νυν
ταχέως ὃ τι βούλει. 345

ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω
ὁμοίαν
ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ; ΣΤΡ. νῆ Δί' ἔγωγ'.
εἶτα τί τοῦτο;

ΣΩ. γίγνονται πάνθ' ὃ τι βούλονται· κἄτ' ἦν μὲν
ἴδωσι κομήτην,
ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξε-
νοφάντου,
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἦκασαν
αὐτάς. 350

ΣΤΡ. τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατἰδῶσι Σίμωνα,
τί δρῶσιν;

ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο.

ΣΤΡ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐταὶ τὸν ῥίψασπιν
χθῆς ἰδοῦσαι,

ὅτι δειλότατον τοῦτον ἑάρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρᾱς, διὰ τοῦτ' ἐγένοντο γυναῖκες. 355

ΣΤΡ. χαίρετε τοῖνυν, ᾧ δέσπομαι· καὶ νῦν, εἴπερ τινὶ κάλλῳ, οὐρανομήκη ῥήζατε κάμοι φωνήν, ᾧ παμβασίλειαι.

ΧΟΡ. χαῖρ', ᾧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων φιλομούσων·

σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὃ τι χρήσεις·

οὐ γὰρ ἂν ἄλλῳ γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν 360

πλὴν ἢ Προδίκῳ, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα, σοὶ δέ,

ὅτι βρενθύει τ' ἐν ταῖσι δόοις καὶ τῷφθαλμῷ παραβάλλεις,

κάνυπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνοπροσωπεῖς.

ΣΤΡ. ᾧ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατῶδες.

ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ' ἔστι φλύαρος. 365

ΣΤΡ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ θεός ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς. ΣΤΡ. τί λέγεις σύ;

ἀλλὰ τίς ἔειπεν; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον ἀπάντων.

ΣΩ. αὐται δὴ που· μεγάλοις δέ σ' ἐγὼ σημείους αὐτὸ διδάξω.

φέρε, ποῦ γὰρ πόποτ' ἄνευ Νεφελῶν ἕοντ' ἤδη
 τεθέασαι ; 370
 καίτοι χρῆν αἰθρίας ἕειν αὐτόν, ταύτας δ' ἀποδη-
 μεῖν.

ΣΤΡ. νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ
 προσέφυσας·
 ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον, τοῦθ' ὃ με ποιεῖ
 τετρεμαίνειν.

ΣΩ. αἰται βροντῶσι κυλινδόμεναι. ΣΤΡ. τῷ τρόπῳ, ᾧ
 πάντα σὺ τολμῶν ; 375

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι
 φέρεσθαι,
 κατακρημνάμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα
 βαρεῖαι
 εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ πατα-
 γούσιν.

ΣΤΡ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε
 φέρεσθαι ;

ΣΩ. ἤκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤΡ. Δῖνος ; τοῦτί
 μ' ἐλελήθει, 380
 ὁ Ζεὺς οὐκ ὤν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασι-
 λεύων.

ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς
 μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι
 φημὶ
 ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-
 τητα ;

ΣΤΡ. φέρε τουτὶ τῷ χρῆ πιστεύειν ; ΣΩ. ἀπὸ σαυτοῦ
 γὰρ σε διδάξω. 385

ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἶτ' ἔτα-
 ράχθης

τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορ-
κορύγησεν ;

ΣΤΡ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ
τετάρακται.

χῶσπερ βροντὴ τὸ ζωμίδιον παταγεί, καὶ δεινὰ
κέκραγεν,

ἀτρέμας πρώτου παππᾶξ παππῆξ, κάπειτ' ἐπάγει
παπαπαππᾶξ. 390

ΣΩ. σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννουτοῦ οἷα
κέκραγας·

τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς
μέγα βροντᾶν ;

ΣΤΡ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,
τοῦτο δίδαξον, 395

καὶ καταφρύγει βάλλον ἡμᾶς, τοὺς δὲ ζῶντας πε-
ριφλύει.

τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπι-
όρκους.

ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκ-
κεσέληνε,

εἶπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'
ἐνέπρησεν

οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ'
εἶσ' ἐπίορκοι· 400

ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον ἄκρον
Ἀθηνέων,

καὶ τὰς δρῦς τὰς μεγάλας· τί μαθῶν ; οὐ γὰρ δὴ
δρῦς γ' ἐπιορκεῖ.

ΣΤΡ. οὐκ οἶδ'· ἀτὰρ εὔ σὺ λέγειν φαίνει. τί γάρ ἐστιν
δῆθ' ὁ κεραυνός ;

ΣΩ. ἦταν εἰς ταύτας ἀνεμος ξηρὸς μετεωρισθεὶς κατα-
κλεισθῆ,

ἐνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾶ, κᾶπειθ' ὑπ'
ἀνάγκης 405

ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κα-
τακάλων. X

ΣΤΡ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε
Διασίοισιν·

ὦπτων γαστέρα τοῖς συγγενέσιν, κᾶτ' οὐκ ἔσχων
ἀμελήσας·

ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξάλφνης διαλακήσασα πρὸς
αὐτῶ 410

τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
πρόσωπον.

ΧΟΡ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ἀνθρωπε παρ'
ἡμῶν,

ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γε-
νήσει,

εἰ μνήμων εἶ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον
ἔνεστιν

ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μῆθ' ἔστως μῆτε βα-
δίζων, 415

μῆτε ῥιγῶν ἄχθει λίαν, μῆτ' ἀριστᾶν ἐπιθυμεῖς,
οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων
ἀνοήτων,

καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν
ἄνδρα,

νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πο-
λεμίζων·

ΣΤΡ. ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε
μερίμνης, 420

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπι-
δείπνου

ἀμέλει, θαρρῶν εἵνεκα τούτων ἐπιχαλκεύειν παρ-
έχοιμ' ἄν.

ΣΩ. ἄλλο τι δῆτ' οὐ νομείς ἤδη θεὸν οὐδένα πλὴν
ἄπερ ἡμεῖς,
τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν,
' τρία ταυτί;

ΣΤΡ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'
ἂν ἀπαντῶν· 425
οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην
λιβανωτόν.

ΧΟΡ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ
ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤΡ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μι-
κρόν,
τῶν Ἑλλήνων εἶναι με λέγειν ἑκατὸν σταδίοισιν
ἄριστον. 430

ΧΟΡ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπὸν
γ' ἀπὸ τουτὶ
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤΡ. μή μοι γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας
διολισθεῖν.

ΧΟΡ. τεύξει τοίνυν ὦν ἱμεῖρεις· οὐ γὰρ μεγάλων ἐπι-
θυμείς. 435
ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις
προπόλοισι.

ΣΤΡ. δράσω ταῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με
πιέζει
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον,
ὅς μ' ἐπέτριψεν.

νῦν οὖν τούτῳ χρήσθων ἀτεχνῶς
 ὃ τι βούλονται.

τουτὶ τό γ' ἔμὸν σῶμ' αὐτοῖσιν 440

παρέχω τύπτειν, πεινήν, διψήν,

αὐχμείν, ῥιγῶν, ἀσκὸν δείρειν,

εἴπερ τὰ χρέα διαφευξοῦμαι,

τοῖς τ' ἀνθρώποις εἶναι δόξω

θρασύς, εὐγλωττος, τολμηρός, ἴτης, 445

βδελυρός, ψευδῶν συγκολλητής,

εὐρησιεπής, περίτριμμα δικῶν,

κύρβις, κρόταλον, κίναδος, τρύμη,

μάσθλης, εἴρων, γλοιός, ἀλαζών,

κέντρων, μιάρός, στρόφισ, ἀργαλέος, 450

ματιολοιχός.

ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,

δρώντων ἀτεχνῶς ὃ τι χρήξουσιν

κεῖ βούλονται,

νῆ τὴν Δήμητρ' ἔκ μου χορδὴν 455

τοῖς φροντισταῖς παραθέντων.

ΧΟΡ. λῆμα μὲν πάρεστι τῷδέ γ'

οὐκ ἀτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὡς

ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες

ἐν βροτοῖσιν ἔξεις. 460

ΣΤΡ. τί πείσομαι; ΧΟΡ. τὸν πάντα χρόνον μετ' ἐμοῦ

ζηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤΡ. ἄρ' ἀγε τοῦτ' ἄρ' ἐγὼ ποτ' 465

ὄψομαι; ΧΟΡ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι

θύραις ἀεὶ καθῆσθαι,

βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλ-

θεῖν, 470

πράγματα κἀντιγραφὰς πολλῶν ταλάντων,

ἄξια σῆ φρενὶ, συμβουλευσομένους μετὰ σοῦ. 475

ἀλλ' ἐγχείρει τὸν πρεσβύτεν δ τι περ μέλλεις προ-
 διδάσκειν,
 καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀπο-
 πειρῶ.

ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαντοῦ τρόπον,
 ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
 ἤδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω. 480

ΣΤΡ. τί δέ ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν ;

ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι.
 ἢ μνημονικὸς εἶ ; ΣΤΡ. δύο τρόπῳ νῆ τὸν Δία·
 ἦν μὲν γὰρ ὀφειλῆται τί μοι, μνήμων πάνυ·
 ἔαν δ' ὀφείλω σχέτλιος, ἐπιλήσμων πάνυ. 485

ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει ;

ΣΤΡ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.

ΣΩ. πῶς οὖν δυνήσει μαθάνειν ; ΣΤΡ. ἀμέλει, καλῶς.

ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν
 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει. 490

ΣΤΡ. τί δαί ; κνηδὸν τὴν σοφίαν σιτήσομαι ;

ΣΩ. ἄνθρωπος ἀμαθῆς οὐτοσὶ καὶ βάρβαρος,
 δέδοικά σ', ὧ πρεσβύτα, μὴ πληγῶν δέει.
 φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ ; ΣΤΡ. τύπτομαι,
 ἔπειτ' ἐπισχῶν ὀλίγον ἐπιμαρτύρομαι, 495
 εἶτ' αἰθῆς ἀκαρῆ διαλιπὼν δικάζομαι.

ΣΩ. ἴθι νυν, κατὰθου θοιμάτιον. ΣΤΡ. ἠδίκηκά τι ;

ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

ΣΤΡ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩ. κατὰθου. τί ληρεῖς ; ΣΤΡ. εἰπέ δὴ νῦν μοι τοδί.
 ἦν ἐπιμελῆς ὧ καὶ προθύμως μαθάνω, 501
 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι ;

ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤΡ. οἴμοι κακοδαίμων, ἡμιθνής γενήσομαι.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505

ἀνύσας τι δευρὶ θάπτον ; ΣΤΡ. ἐς τὸ χεῖρέ σιν
 δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ' ἐγὼ
 εἶσω καταβαίνων ὥσπερ εἰς Τροφῶνιου.

ΣΩ. χῶρει· τί κυπτάσεις ἔχων περὶ τὴν θύραν ;

ΧΟΡ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας 510
 εἴνεκα ταύτης.

εὐτυχία γένοιτο τὰν-
 θρώπων, ὅτι προήκων
 ἐς βαθὺν τῆς ἡλικίας,
 νεωτέροις τὴν φύσιν αὐ-
 τοῦ πράγμασι χωρτίζεται
 καὶ σοφίαν ἐπασκεῖ.

515

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 οὕτω νικῆσαιμὶ τ' ἐγὼ καὶ νομιζομένη σοφός, 520
 ὡς ὑμᾶς ἠγούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,
 πρώτους ἤξιωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον· εἰτ' ἀπεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ἠττηθεῖς, οὐκ ἄξιος ὦν ταῦτ' οὖν ὑμῖν μέμφομαι 525
 τοῖς σοφοῖς, ὦν εἶνεκ' ἐγὼ ταῦτ' ἐπραγματεύομην.
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὺ καὶ λέγειν,
 ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,
 κἀγώ, παρθένος γὰρ ἔτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦσ' ἀνείλετο, 531
 ὑμεῖς δ' ἐξεθρέψατε γενναίως ἀπαιδεύσατε
 ἐκ τούτου μοι πιστὰ παρ' ὑμῶν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἡλέκτραν κατ' ἐκεῖνην ἠδ' ἢ κωμωδία
 ζητοῦσ' ἦλθ', ἦν που· πιτύχη θεαταῖς οὕτω σοφοῖς· 535
 γνώσεται γάρ, ἦνπερ ἴδη, τὰδελφοῦ τὸν βόστρυχου.
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἦτις πρῶτα μὲν

οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἴλ-
κυσεν, 540

οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοὺ ἰοὺ βοᾶ,
ἀλλ' αὐτῇ καὶ τοῖς ἔπεσι πιστεύουσ' ἐλήλυθεν.

κἀγὼ μὲν τοιοῦτος ἀνὴρ ὦν ποιητῆς οὐ κομῶ, 545

οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρις ταῦτ' εἰσάγων,
ἀλλ' ἀεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι,
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς

ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
κοῦκ ἐτόλμησ' αὐθις ἐπεμνηδῆσ' αὐτῷ κειμένῳ. 550

οὔτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ἐπέρβολος,
τοῦτον δεῖλαιον κολετρῶσ' ἀεὶ καὶ τὴν μητέρα.

Εὐπόλις μὲν τὸν Μαρικᾶν πρότιστον παρεῖλκυσε
ἐκστρέψας τοὺς ἡμετέρους Ἴππέας κακὸς κακῶς,
προσθεὶς αὐτῷ γραῦν μεθύσην τοῦ κόρδακος εἰνεχ', ἦν
Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν. 556

εἶθ' Ἐρμιππος αὐθις ἐποίησεν εἰς Ἐπέρβολον,
ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἐπέρβολον,
τὰς εἰκόδς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι.

δοσις οὖν τούτοισι γελᾶ, τοῖς ἐμοῖς μὴ χαιρέτω· 560

ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνεσθ' εὐρήμασιν,
ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκῆσετε.

ὑψιμέδοντα μὲν θεῶν

Ζῆνα τύραννον ἐς χορὸν

πρῶτα μέγαν κικλήσκω·

565

τόν τε μεγασθενῆ τριαλῆς ταμίαν,

γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·

καὶ μεγαλώνυμον ἡμέτερον πατέρ',

Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων·

570

τόν θ' ἵππωνώμαν, ὃς ὑπερ-

λάμπροις ἀκτίσιν κατέχει
 γῆς πέδον, μέγας ἐν θεοῖς
 ἐν θνητοῖσί τε δαίμων.
 ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν προσέχετε.
 ἡδίκημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον· 576
 πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόνοις οὐ θύετ' οὐδὲ σπένδετε,
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἐξοδος
 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάσομεν. 580
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγὸνα
 ἠνίχ' ἤρεισθε στρατηγόν, τὰς ὀφρῦς συνήγομεν
 κάποιοῦμεν δεινά· βροντῆ δ' ἐρράγη δι' ἀστραπήσ'
 ἢ σελήνῃ δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἦλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ζυνεγκύσας 585
 οὐ φαεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὄμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν
 τῆδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
 ἀπ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.
 ὡς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590
 ἦν Κλέωνα τὸν λάρου δῶρων ἐλόντες καὶ κλοπῆς,
 εἶτα φιμώσητε τοῦτου τῶ ξύλφ τὸν αὐχένα,
 αὐθις ἐς ἀρχαῖον ὑμῖν, εἴ τι κἀξημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.
 ἀμφὶ μοι αὐτε, Φοῖβ' ἀναξ 595
 Δήλιε, Κυνθίαν ἔχων
 ὑψικέρατα πέτραν
 ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
 οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν· 600
 ἦ τ' ἐπιχώριος ἡμετέρα θεός,
 αἰγίδος ἠνίοχος, πολιούχος Ἀθάνα·
 Παρνασίαν θ' ὄς κατέχων
 πέτραν σὺν πεύκαις σελαγεῖ

Βάχχαις Δελφίσιν ἐμπρέπων, 605
κωμαστῆς Διόνυσος.

ἦνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἡ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις.
εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονηθέναι, 610
ὠφελούσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς.
πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ δραχμῆν,
ὥστε καὶ λέγειν ἅπαντας ἐξιώντας ἐσπέρας,
μὴ πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναῖης καλόν.
ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς
ἡμέρας 615

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν·
ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
ἦνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε,
τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε· 620
πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστῆαν,
ἦνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
σπένδεθ' ὑμεῖς καὶ γελᾶτ'· ἀνθ' ὧν λαχὼν Ὑπέρβολος
τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται 625
κατὰ σελήνην ὡς ἄγειν χρῆ τοῦ βίου τὰς ἡμέρας.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΧΟΡΟΣ.

ΣΩ. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
οὐκ εἶδον οὕτως ἄνδρ' ἀγροικὸν οὐδένα
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμον·
δοτις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων, 630
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.

- ποῦ Στρεψιάδης ; ἕξει τὸν ἀσκάντην λαβῶν.
 ΣΤΡ. ἀλλ' οὐκ ἕωςί μ' ἐξευεγκεῖν οἱ κόρβει.
 ΣΩ. ἀνύσας τι κατὰθου, καὶ πρόσσεχε τὸν νοῦν.
 ΣΤΡ. ἰδοῦ. 635
- ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μαυθάνειν
 ὦν οὐκ ἐδιδάχθης πώποτ' οὐδέν ; εἰπέ μοι.
 πότερον περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν ;
 ΣΤΡ. περὶ τῶν μέτρων ἔγωγ'· ἔναγχος γάρ ποτε
 ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχομικρῶ. 640
- ΣΩ. οὐ τοῦτ' ἔρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέτρον
 ἦγεῖ· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον ;
 ΣΤΡ. ἐγὼ μὲν οὐδὲν πρότερον ἡμικτέον.
 ΣΩ. οὐδὲν λέγεις, ὦνθρωπε. ΣΤΡ. περιίδου νυν ἔμοί,
 εἰ μὴ τετράμετρόν ἐστιν ἡμικτέον. 645
- ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
 ταχύ γ' ἂν δύναιο μαυθάνειν περὶ ῥυθμῶν.
 ΣΤΡ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφιστα ;
 ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
 ἐπαίονθ' ὁποῖός ἐστι τῶν ῥυθμῶν 650
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.
 ΣΤΡ. κατὰ δάκτυλον ; ΣΩ. νῆ τὸν Δί'. ΣΤΡ. ἀλλ' οἶδ'.
 ΣΩ. εἰπέ δὴ.
- ΣΤΡ. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου ;
 πρὸ τοῦ μέν, ἐπ' ἐμοῦ παιδὸς ὄντος, οὔτοσί.
 ΣΩ. ἀγρείος εἶ καὶ σκαιός. ΣΤΡ. οὐ γάρ, φῆζυρέ, 655
 τούτων ἐπιθυμῶ μαυθάνειν οὐδέν. ΣΩ. τί δαί ;
 ΣΤΡ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.
 ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μαυθάνειν,
 τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.
 ΣΤΡ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι· 660
 κριός, τράγος, ταῦρος, κύων, ἀλεκτρυῶν.
 ΣΩ. ὀρᾶς δ' ἀσχεῖς ; τήν τε θήλειαν καλεῖς

ἄλεκτρούνα κατὰ ταῦτό καὶ τὸν ἄρρενα.

ΣΤΡ. πῶς δὴ; φέρε. ΣΩ. πῶς; ἄλεκτροῦν κάλεκτροῦν.

ΣΤΡ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρῆ καλεῖν; 665

ΣΩ. ἄλεκτρούαιαν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤΡ. ἄλεκτρούαιαν; εὖ γε νῆ τὸν 'Αέρα'

ᾧστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφιδίωσσω σου κύκλω τὴν κάρδοπον.

ΣΩ. ἰδὸν μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον 670

ἄρρενα καλεῖς, θήλειαν οὔσαν. ΣΤΡ. τῷ τρόπῳ

ἄρρενα καλῶ 'γὼ κάρδοπον; ΣΩ. μάλιστα γε,

ᾧσπερ γε καὶ Κλεώνυμον. ΣΤΡ. πῶς δὴ; φράσον.

ΣΩ. ταῦτόν δύναται σοι κάρδοπος Κλεωνύμφ.

ΣΤΡ. ἀλλ', ᾧγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ, 675

ἀλλ' ἐν θυεῖα στρογγύλη γ' ἀνεμάττετο.

ἀτὰρ τὸ λοιπὸν πῶς με χρῆ καλεῖν; ΣΩ. ὅπως;

τὴν καρδόπην, ᾧσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡ. τὴν καρδόπην θήλειαν; ΣΩ. ὀρθῶς γὰρ λέγεις.

ΣΤΡ. ἐκείνο δ' ἦν ἄν, καρδόπη, Κλεωνύμφ. 680

ΣΩ. ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,

ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.

ΣΤΡ. ἀλλ' οἷδ' ἔγωγ' ἃ θήλέ' ἐστίν. ΣΩ. εἰπέ δὴ.

ΣΤΡ. Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.

ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων; ΣΤΡ. μυρία. 685

Φιλόξενος, Μελησίνας, Ἀμυνίας.

ΣΩ. ἀλλ', ᾧ πονηρέ, ταῦτά γ' ἐστ' οὐκ ἄρρενα.

ΣΤΡ. οὐκ ἄρρεν' ὑμῖν ἐστίν; ΣΩ. οὐδαμῶς γ', ἐπεὶ

πῶς ἄν καλέσειας ἐντυχῶν Ἀμυνία;

ΣΤΡ. ὅπως ἄν; ᾧδί, δεῦρο δεῦρ', Ἀμυνία. 690

ΣΩ. ὀρᾶς; γυναιῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤΡ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται;

ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω;

ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ—ΣΤΡ. τί δρῶ;

ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 695

ΣΤΡ. μὴ δῆθ', ἱκετεύω, ἴταυθά γ'· ἀλλ' εἶπερ γε χρῆ,
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤΡ. κακοδαίμων ἐγώ,
οἶαν δίκην τοῖς κόρεσι δώσω τήμερον. 699

ΧΟΡ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν
στρόβει πυκνώσας·
ταχὺς δ', ὅταν εἰς ἄπορον πέσης,
ἐπ' ἄλλο πῆδα
νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὀμ-
μάτων. 705

ΣΤΡ. ἀτταταῖ ἀτταταῖ.

ΧΟΡ. τί πάσχεις ; τί κάμνεις ;

ΣΤΡ. ἀπόλλυμαι δειλῆιος· ἐκ τοῦ σκίμποδος
δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι, 710
καὶ τὰς πλευρὰς δαρδάπτουσιν
καὶ τὴν ψυχὴν ἐκπίνουσιν,
καὶ μ' ἀπολοῦσιν. 715

ΧΟΡ. μὴ νυν βαρέως ἄλγει λίαν.

ΣΤΡ. καὶ πῶς ; ὅτε μου
φροῦδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχὴ, φρούδη δ' ἐμβάς·
καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς 720
φρουρᾶς ἄδων
ὀλίγου φροῦδος γεγένημαι.

ΣΩ. οὗτος, τί ποιεῖς ; οὐχὶ φροντίζεις ; ΣΤΡ. ἐγώ ;
νῆ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας ;

ΣΤΡ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται. 725

ΣΩ. ἀπολεῖ κάκιστ'. ΣΤΡ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.

ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
κάπαιόλημ'. ΣΤΡ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλοι

- ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα ; 730
- ΣΩ. φέρε νυν, ἀθήσω πρῶτον, ὃ τι δρᾷ, τουτουί.
οὔτος, καθεύδεις ; ΣΤΡ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.
- ΣΩ. ἔχεις τι ; ΣΤΡ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐ-
δὲν πάνυ ;
- οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ; 735
- ΣΤΡ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ᾧ Σώκρατες.
- ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.
- ΣΤΡ. ἀκήκοας μυριάκις ἀγὼ βούλομαι,
περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
- ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα 740
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤΡ. οἴμοι τάλας.
- ΣΩ. ἔχ' ἀτρέμα· κὰν ἀπορῆς τι τῶν νοημάτων,
ἀφείς ἄπελθε· κᾶτα τὴν γνώμην πάλιν
κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον· 745
- ΣΤΡ. ᾧ Σωκρατίδιον φίλτατον. ΣΩ. τί, ᾧ γέρον ;
- ΣΤΡ. ἔχω τόκου γνώμην ἀποστερητικὴν.
- ΣΩ. ἐπίδειξον αὐτήν. ΣΤΡ. εἶπέ δὴ νῦν μοι—ΣΩ. τὸ τί ;
- ΣΤΡ. γυναικα φαρμακίδ' εἰ πριάμενος Θετταλήν,
καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὴ 750
αὐτὴν καθιέρξαιμ' ἐς λοφείον στρογγύλον,
ὥσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,
- ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ' ; ΣΤΡ. ὃ τι ;
εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὀτιῆ τί δὴ ; 755
- ΣΤΡ. ὀτιῆ κατὰ μῆνα τὰργύριον δανείζεται.
- ΣΩ. εὖ γ'· ἄλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν,
εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.
- ΣΤΡ. ὅπως ; ὅπως ; οὐκ οἶδ'. ἀτὰρ ζητητέον. 760
- ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην ἀεί,

ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἄερα,
 λιωδέτον ὥσπερ μηλολόουθην τοῦ ποδός·

- ΣΤΡ. εὖρηκ' ἀφάνισω τῆς δίκης σοφωτάτην,
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά ;
- ΣΤΡ. ἦδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον 766
 ταύτην ἐόρακας, τὴν καλήν, τὴν διαφανῆ,
 ἀφ' ἧς τὸ πῦρ ἄπτουσι ; ΣΩ. τὴν ὕαλον λέγεις ;
- ΣΤΡ. ἔγωγε. φέρε, τί δῆτ' ἄν, εἰ ταύτην λαβῶν,
 ὅποτε γράφοιτο τὴν δίκην ὁ γραμματεὺς, 770
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
 τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης ;
- ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤΡ. οἴμ' ὡς ἦδομαι
 ὅτι πεντετάλαντος διαγέγραπται μοι δίκη.
- ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡ. τὸ τί ; 775
- ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην,
 μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων
- ΣΤΡ. φαυλότατα καὶ ῥᾶστ'. ΣΩ. εἰπέ δῆ. ΣΤΡ. καὶ δὴ
 λέγω.
- εἰ πρόσθεν ἔτι μιᾶς ἐνεστῶσης δίκης,
 πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγχαίμην τρέχων. 780
- ΣΩ. οὐδὲν λέγεις. ΣΤΡ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ
 οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
- ΣΩ. ὕθλεις· ἄπερρ', οὐκ ἂν διδαχαίμην σ' ἔτι.
- ΣΤΡ. οὐτὶ τί ; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
- ΣΩ. ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἄπτ' ἂν καὶ μάθης· 785
 ἐπεὶ τί νῦν δὴ πρῶτον ἐδιδάχθης ; λέγε.
- ΣΤΡ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;
 τίς ἦν ἐν ἧ ματτόμεθα μέντοι τάλφιτα ;
 οἴμοι, τίς ἦν ; ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ,
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον ; 790
- ΣΤΡ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ;
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.

ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευέσασθε.

ΧΟΡ. ἡμεῖς μὲν, ὦ πρεσβύτε, συμβουλευόμεν,
εἰ σοὶ τις υἱὸς ἔστιν ἐκτεθραμμένος, 795
πέμπειν ἐκείνον ἀντὶ σαντοῦ μανθάνειν.

ΣΤΡ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε κάγαθός·
ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω;

ΧΟΡ. σὺ δ' ἐπιτρέπεις; ΣΤΡ. εὐσωματεῖ γὰρ καὶ σφριγᾶ,
κἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800
ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλη,
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟΡ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἕξων 805
μόνας θεῶν; ὡς
ἕτοιμος ὄδ' ἔστιν ἅπαντα δρᾶν
ὄσ' ἂν κελεύῃς.

σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρ-
μένου 810
γνοὺς ἀπολάφεις, ὃ τι πλείστον δύνασαι,
ταχέως· φιλεῖ γὰρ πῶς τὰ τοιαῦθ' ἕτερα τρέπεσθαι.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΣΩΚΡΑΤΗΣ.

ΧΟΡΟΣ.

ΣΤΡ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθοὶ μενεῖς·
ἀλλ' ἔσθι' ἔλθων τοὺς Μεγακλέους κίονας. 815

ΦΕΙ. ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ;
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤΡ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον· τῆς μωρίας·
τὸ Δία νομίζεις, ὄντα τηλικουτονί.

ΦΕΙ. τί δὲ τοῦτ' ἐγέλασας ἑτεόν; ΣΤΡ. ἐνθυμούμενος
ὄτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκᾶ. 821

- ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα,
καὶ σοι φράσω τι πράγμα' ὃ μαθὼν ἀνὴρ ἔσει.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.
- ΦΕΙ. ἰδοῦ· τί ἔστιν; ΣΤΡ. ὤμοσας νῦν δὴ Δία. 825
- ΦΕΙ. ἔγωγ'. ΣΤΡ. ὀρᾶς οὖν ὡς ἀγαθὸν τὸ μαθάνειν;
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς. ΦΕΙ. ἀλλὰ τίς;
ΣΤΡ. Δῖνός βασιλεύει, τὸν Δεῖ' ἐξεληλακῶς.
- ΦΕΙ. αἰβοῖ, τί ληρέεις; ΣΤΡ. ἴσθι τοῦθ' οὕτως ἔχον.
- ΦΕΙ. τίς φησι ταῦτα; ΣΤΡ. Σωκράτης ὁ Μήλιος 830
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη.
- ΦΕΙ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθει χολῶσιν; ΣΤΡ. εὐστόμει,
καὶ μηδὲν εἴπης φλαῦρον ἄνδρας δεξιῶν
καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας 835
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.
- ΦΕΙ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν; 840
- ΣΤΡ. ἄληθες; ὄσαπερ ἔστ' ἐν ἀνθρώποις σοφά·
γνώσει δὲ σαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.
- ΦΕΙ. οἴμοι, τί δράσω παραφρονούντος τοῦ πατρός;
πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 845
ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;
ΣΤΡ. φέρ' ἴδω, σὺ τουτοῦ τί νομίζεις; εἰπέ μοι.
- ΦΕΙ. ἀλεκτρύονα. ΣΤΡ. καλῶς γε. ταυτηνὶ δὲ τί;
ΦΕΙ. ἀλεκτρύνον'. ΣΤΡ. ἄμφω ταῦτό; καταγέλαστος εἶ.
μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν 850
ἀλεκτρύαιναν, τουτοῦ δ' ἀλέκτορα.
- ΦΕΙ. ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ
εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

- ΣΤΡ. χἄτερά γε πόλλ'· ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε,
ἐπελαυθανόμην ἂν εὐθύς ὑπὸ πλήθους ἐτών. 855
- ΦΕΙ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας ;
- ΣΤΡ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
- ΦΕΙ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ ;
- ΣΤΡ. ὥσπερ Περικλέης εἰς τὸ δέον ἀπώλεσα.
ἀλλ' ἴθι, βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ 850
πειθόμενος ἐξάμαρτε· κἀγὼ τοί ποτε
οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος·
ὄν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
τούτου ἑπριάμην σοι Διασίοις ἀμαξίδα.
- ΦΕΙ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865
- ΣΤΡ. εὖ γ', ὅτι ἐπείσθης. δεῦρο δεῦρ', ὦ Σώκρατες,
ἐξελθ'· ἄγω γάρ σοι τὸν υἱὸν τουτουί,
ἄκουτ' ἀναπείσας. ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.
- ΦΕΙ. αὐτὸς τρίβων εἴης ἂν, εἰ κρέμαιό γε. 870
- ΣΤΡ. οὐκ ἐς κόρακας ; καταρᾷ σὺ τῷ διδασκάλῳ ;
- ΣΩ. ἰδοὺ κρέμαι', ὡς ἡλίθιον ἐφθέγξατο
καὶ τοῖσι χεῖλεσιν διερρνηκόσιν.
πῶς ἂν μάθοι ποθ' οὔτος ἀπόφευξιν δίκης
ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν ; 875
καίτοι γε ταλάντου τοῦτ' ἔμαθεν Ἑπέρβολος.
- ΣΤΡ. ἀμέλει, δίδασκει· θυμόσοφός ἐστιν φύσει·
εὐθύς γέ τοι παιδάριον ὄν τυννοντουί
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,
ἀμαξίδας τε σκυτίνας εἰργάζετο, 880
κὰκ τῶν σιδίων βατράχους ἐπολεῖ πῶς δοκέεις.
ὅπως δ' ἐκείνω τῷ λόγῳ μαθήσεται,
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,
ὃς τᾶδικα λέγων ἀνατρέπει τὸν κρείττονα·
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ. 885

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγων.
 ἐγὼ δ' ἄπειμι. ΣΤΡ. τοῦτό νυν μέμνησ', ὅπως
 πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΧΟΡΟΣ.

* * * * *

ΔΙΚΑΙΟΣ ΛΟΓΟΣ. ΑΔΙΚΟΣ ΛΟΓΟΣ. ΧΟΡΟΣ.

- ΔΙΚ. χώρει δευρή, δείξον σαυτὸν
 τοῖσι θεαταῖς, καίπερ θρασὺς ὢν. 890
- ΑΔ. ἴθ' ὅποι χρήσεις. πολὺ γὰρ μᾶλλον σ'
 ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
- ΔΙΚ. ἀπολείς σύ; τίς ὢν; ΑΔ. λόγος. ΔΙΚ. ἤττων γ' ὢν.
 ΑΔ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω
 φάσκοντ' εἶναι. ΔΙΚ. τί σοφὸν ποιῶν; 895
- ΑΔ. γνώμας καινὰς ἐξευρίσκων.
 ΔΙΚ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
 τοὺς ἀνοήτους.
- ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙΚ. ἀπολῶ σε κακῶς.
 ΑΔ. εἰπέ, τί ποιῶν; ΔΙΚ. τὰ δίκαια λέγων. 900
- ΑΔ. ἀλλ' ἀνατρέψω γ' αὐτ' ἀντιλέγων·
 οὐδὲ γὰρ εἶναι πάνυ φημί δίκην.
- ΔΙΚ. οὐκ εἶναι φῆς; ΑΔ. φέρε γάρ, ποῦ 'στιν;
 ΔΙΚ. παρὰ τοῖσι θεοῖς.
- ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
 οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ 905
 δήσας; ΔΙΚ. αἰβοῖ, τουτὶ καὶ δὴ
 χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
- ΑΔ. τυφογέρων εἰ κἀνάρμοστος.
 ΔΙΚ. καταπύγων εἰ κἀναίσχυτος.
- ΑΔ. ῥόδα μ' εἴρηκας. ΔΙΚ. καὶ βωμολόχος. 910

- ΑΔ. κρίνεσι στεφανοῖς. ΔΙΚ. καὶ πατραλοῖας.
 ΑΔ. χρυσῷ πάττων μ' οὐ γινώσκεις.
 ΔΙΚ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.
 ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
 ΔΙΚ. θρασὺς εἶ πολλοῦ. ΑΔ. σὺ δέ γ' ἀρχαῖος. 915
 ΔΙΚ. διὰ σὲ δὲ φοιτᾶν
 οὐδεὶς ἐθέλει τῶν μειρακίων
 γνωσθήσει τοί ποτ' Ἀθηναίους
 οἷα διδάσκεις τοὺς ἀνοήτους.
 ΑΔ. αἰχμείς αἰσχροῦς. ΔΙΚ. σὺ δέ γ' εὖ πράττεις. 920
 καίτοι πρότερόν γ' ἐπτώχευες,
 Τήλεφος εἶναι Μυσοῦς φάσκων,
 ἐκ πηριδίου
 γνώμας τρώγων Πανδελετείους.
 ΑΔ. ὦμοι σοφίας—ΔΙΚ. ὦμοι μανίας— 925
 ΑΔ. ἧς ἐμνήσθης. ΔΙΚ. τῆς σῆς, πόλεός θ'
 ἦτις σε τρέφει
 λυμαινόμενον τοῖς μειρακίοις.
 ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνου ὦν.
 ΔΙΚ. εἴπερ γ' αὐτὸν σωθῆναι χρὴ 930
 καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.
 ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἕα μαινέσθαι.
 ΔΙΚ. κλαύσει, τὴν χεῖρ' ἦν ἐπιβάλλης.
 ΧΟΡ. παύσασθε μάχης καὶ λοιδορίας.
 ἀλλ' ἐπίδειξαι 935
 σύ τε τοὺς προτέρους ἅπτ' ἐδίδασκες,
 σύ τε τὴν καινὴν
 παιδευσιν, ὅπως ἂν ἀκούσας σφῶν
 ἀντιλεγόντων κρίνας φοιτᾶ.
 ΔΙΚ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κἄγωγ' ἐθέλω.
 ΧΟΡ. φέρε δὴ πρότερος λέξει πρότερος ; 940
 ΑΔ. τούτῳ δώσω·

καὶ τ' ἐκ τούτων ὧν ἂν λέξῃ
 ῥηματίοισιν καινοῖς αὐτὸν
 καὶ διανοαῖς κατατοξεύσω.
 τὸ τελευταῖον δ', ἣν ἀναγρύξῃ, 945
 τὸ πρόσωπον ἅπαν καὶ τῶφθαλμῶ
 κεντούμενος ὥσπερ ὑπ' ἀνθρηγῶν
 ὑπὸ τῶν γνωμῶν ἀπολείται.

ΧΟΡ. νῦν δείξετον τῷ πισύνῳ τοῖς περιδεξίοισι 949
 λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμ-
 ναις,

ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.
 νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνεῖται σοφίας, 955
 ἣς περὶ τοῖς ξμοῖς φίλοις ἔστιν ἀγὼν μέγιστος.
 ἀλλ' ὧ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς
 στεφανώσας,

ῥῆξον φωνὴν ἧτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν
 εἰπέ. 960

ΔΙΚ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,
 ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη
 ἕνεόμιστο.

πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν
 ἀκοῦσαι·

εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθα-
 ριστοῦ

τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατα-
 νίφοι. 965

εἶτ' αὐτὸν προμαθεῖν ᾄσμ' ἐδίδασκεν, τὼ μὴρῶ μὴ
 ξυνέχοντας,

ἢ Παλλάδα περσέπολιν δεινάν, ἢ Τηλέπορόν τι
 βόαμα,

ἐντειναμένους τὴν ἀρμονίαν, ἣν οἱ πατέρες παρέ-
 δωκαν.

εἰ δέ τις αὐτῶν βωμολοχέσται ἢ κάμψιέν τινα
καμπήν,

οἷας οἱ νῦν τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολο-
κάμπτους, 971

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας
ἀφανίζων.

οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς
βαφανίδος, 981

οὐδ' ἀννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ
σέλινον,

οὐδ' ὄψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἰσχειν τὸ
πόδ' ἐναλλάξ.

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα
καὶ Κηκείδου καὶ Βουφονίων. ΔΙΚ. ἀλλ' οὖν ταῦτ'
ἐστὶν ἐκέῖνα, 985

ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῆ παίδευσις
ἔθρεψεν.

σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοισι διδάσκεις ἐντετυ-
λίχθαι·

πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω
λόγον αἰροῦ· 990

κἀπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι,
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπητῃ τίς σε,
φλέγεσθαι·

καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπαρίστασθαι
προσιούσιν,

καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν, ἄλλο
τε μηδὲν

αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ'
ἀναπλάττειν· 995

μηδ' εἰς ὄρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα
κεχηνώς,

μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπο-
θραυσθῆς·

μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν
καλέσαντα

μησηκακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήθης.

ΑΔ. εἰ ταῦτ', ὦ μεράκιον, πείσει τούτῳ, νῆ τὸν Διό-
νυσσον 1000

τοῖς Ἰπποκράτους υἱέσιν εἴξεις, καὶ σε καλοῦσι
βλιτομάμμων.

ΔΙΚ. ἀλλ' οὖν λιπαρὸς γε καὶ εὐανθῆς ἐν γυμνασίοις
διατρίψεις,

οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ,
οἶάπερ οἱ νῦν,

οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξε-
πιτρίπτου·

ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορφαῖς
ἀποθρέξει 1005

στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος
ἡλικιώτου,

μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλο-
βολούσης,

ἦρος ἐν ὄρῳ χαίρων, ὁπότεν πλάτανος πετελέα
ψιθυρίζῃ.

ἦν ταῦτα ποιῆς ἀγὼ φράζω,

καὶ πρὸς τούτοις προσέχῃς τὸν νοῦν, 1010

ἔξεις ἀεὶ στήθος λιπαρὸν,

χροιάν λευκὴν, ὦμους μεγάλους

γλώτταν βαιάν.

ἦν δ' ἄπερ οὐ νῦν ἐπιτηδεύῃς, 1015

πρῶτα μὲν ἔξεις χροιάν ὠχράν,

ὦμους μικροῦς, στήθος λεπτόν,

γλώτταν μεγάλην, ψήφισμα μακρόν,

καί σ' ἀναπέσει
 τὸ μὲν αἰσχροὺν ἅπαν καλὸν ἠγείσθαι, 1020
 τὸ καλὸν δ' αἰσχροὺν
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου
 καταπυγούσης ἀναπλήσει.

ΧΟΡ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, 1024
 ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
 εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν
 προτέρων.

πρὸς οὖν τάδ', ὦ κομψοπρεπῆ μοῦσαν ἔχων, 1030
 δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνήρ.
 δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς
 αὐτόν,
 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλή-
 σεις. 1035

ΑΔ. καὶ μὴν πάλαι γ' ἐπιγιγόμεν τὰ σπλάγχνα, κάπε-
 θύμουν

ἅπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξαι.
 ἐγὼ γὰρ ἦττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα
 τοῖσιν νόμοις καὶ ταῖς δίκαις τὰναντί' ἀντιλέξαι. 1040
 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
 αἰρούμενον τοὺς ἦττονας λόγους ἔπειτα νικᾶν.
 σκέψαι δὲ τὴν παιδευσιν ἣ πέποιθεν ὡς ἐλέγξω·
 ὅστις σε θερμῷ φησι λούσθαι πρῶτον οὐκ ἐάσειν.
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λου-
 τρά; 1045

ΔΙΚ. ὀτιῆ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔ. ἐπίσχεσ' εὐθὺς γὰρ σ' ἔχω μέσον λαβῶν ἄφικτον.
 καὶ μοι φράσον, τῶν τοῦ Διὸς παίδων τίς ἄνδρ'
 ἄριστον

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνοὺς πονῆσαι;

- ΔΙΚ. ἐγὼ μὲν οὐδέν' Ἑρακλέους βελτίον' ἄνδρα κρίνω.
- ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἑράκλεια λουτρά; 1051
καίτοι τίς ἀνδρειότερος ἦν; ΔΙΚ. ταῦτ' ἐστί,
ταῦτ' ἐκεῖνα,
ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιστρας.
- ΑΔ. εἶτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις· ἐγὼ δ' ἐπαυῶ.
εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει 1056
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.
ἄνεμι δῆτ' ἐντεῦθεν εἰς τὴν γλῶτταν, ἦν ὄδι μὲν
οὗ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.
καὶ σωφρονεῖν αὐ φησι χρῆναι· δύο κακῶ με-
γίστω. 1060
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη
ἀγαθόν τι γενόμενον, φράσου, καὶ μ' ἐξέλεγξον εἰπών.
- ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μά-
χαιραν.
- ΑΔ. μάχαιραν; ἀστείον τὸ κέρδος ἔλαβεν ὁ κακοδαίμων.
Ἐπέρβολος δ' οὐκ τῶν λύχων πλείν ἢ τάλαυτα
πολλὰ 1065
εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.
- ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.
- ΑΔ. κἄτ' ἀπολιποῦσά γ' αὐτὸν ᾤχετ'. ἴσθι δ' ὦν Κρό-
νιππος. 1070
σκέψαι γάρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα
ἄμεστιν, ἡδονῶν θ' ὄσων μέλλεις ἀποστρεφείσθαι.
καίτοι τί σοι ζῆν ἄξιον, τούτων ἔαν στερηθῆς;
εἰεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀν-
άγκας. 1075
ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, κἄτ' ἐλήφθης·
ἀπόλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὀμιλῶν,
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.

μοιχὸς γὰρ ἦν τύχης ἀλόους, τὰδ' ἀντερεῖς πρὸς αὐτόν,
ὡς οὐδὲν ἠδίκηκας· εἴτ' εἰς τὸν Δί' ἐπανευεγκέιν, 1080
κάκείνος ὡς ἦττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θνητὸς ὦν θεοῦ πῶς μείζον ἂν δύναιο ;
τί δῆτ' ἔρεῖς ;

ΔΙΚ. ἠττήμεθα,

πρὸς τῶν θεῶν δέξασθέ μου
θολιμάτιον, ὡς
ἐξαυτομολῶ πρὸς ὑμᾶς.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ.

ΣΩ. τί δῆτα ; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105

βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν ;

ΣΤΡ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα
οἶαν δικιδίοις, τὴν δ' ἐτέραν αὐτοῦ γνάθου
στόμωσον οἶαν ἐς τὰ μείζω πράγματα. 1110

ΣΩ. ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.

ΦΕΙ. ὦχρόν μὲν σὺν οἴμαι γε καὶ κακοδαίμονα.

ΧΟΡ. χωρεῖτέ νυν. οἴμαι δέ σοι ταῦτα μεταμελήσειν.—
τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φρά-
σαι. 1116

πρῶτα μὲν γάρ, ἦν νεᾶν βούλησθ' ἐν ὧρα τοὺς
ἀγρούς,

ἔσομεν πρῶτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ἕτερον.

εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,

ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν.

ἦν δ' ἀτιμάση τις ἡμᾶς θνητὸς ὦν οὔσας θεάς, 1121

προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ
χωρίου.

ἤνικ' ἂν γὰρ αἴ τ' ἐλῶαι βλαστάνωσ' αἴ τ' ἄμπελοι,
ἀποκεκόφονται· τοιαύταις σφενδόναις παρήσομεν. 1125
ἦν δὲ πλιυθένοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγουσ
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρί-
ψομεν·

κἂν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται
κἂν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρίναι κακῶς. 1130

ΣΤΡ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
εὐθὺς μετὰ ταύτην ἔσθ' ἔξη τε καὶ νέα.
πᾶς γάρ τις ὁμνὺς οἷς ὀφείλων τυγχάνω 1135
θεῖς μοι πρυτανεῖ' ἀπολείν μέ φησι κάξολεῖν'
κάμοῦ μέτρι' ἄττα καὶ δίκαι' αἰτουμένου,
“ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες”, οὗ φασίν ποτε
οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με 1140
ὡς ἄδικός εἰμι, καὶ δικάσασθαί φασί μοι.
νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.
παῖ, ἡμί, παῖ παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι.

ΣΤΡ. κἄγωγέ σ'· ἀλλὰ τουτοῦ πρῶτον λαβέ· 1146
χρῆ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.
καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον
ἐκείνου, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν. ΣΤΡ. εὖ γ', ὦ παμβασιλεί' Ἀκαιοῖη.

ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην. 1151

ΣΤΡ. κεῖ μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεν ;

ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤΡ. βοάσομαί τᾶρα τὰν ὑπέρτονον·

- βοάν. ἰώ, κλάετ' ὦβολοστάται, 1155
αὐτοί τε καὶ τάρχαϊα καὶ τόκοι τόκων
οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·
οἶος ἐμοὶ τρέφεται
τοῖσδ' ἐνὶ δώμασι παῖς,
ἀμφήκει γλώττη λάμπων, 1160
πρόβολος ἐμός, σωτήρ δόμοις, ἐχθροῖς βλάβη,
λυσανίας πατρῶων μεγάλων κακῶν
δν κάλεσον τρέχων ἐνδοθεν ὡς ἐμέ.
- ΣΩ. ὦ τέκνον, ὦ παῖ, 1165
ἐξελθ' οἴκων, ἅϊε σοῦ πατρός.
δδ' ἐκεῖνος ἀνήρ.
- ΣΤΡ. ὦ φίλος, ὦ φίλος.
ΣΩ. ἅπιθι λαβῶν τὸν υἱόν.
ΣΤΡ. ἰὼ ἰὼ τέκνον.
ἰοῦ ἰοῦ. 1170
- ὡς ἦδομαι σον πρῶτα τὴν χροιάν ἰδῶν.
νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς
κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον
ἀτεχνῶς ἐπανθεῖ, τὸ τι λέγεις σύ; καὶ δοκεῖν
ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἶδ' ὅτι.
ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1176
νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.
- ΦΕΙ. φοβεῖ δὲ δὴ τί; ΣΤΡ. τὴν ἐνην τε καὶ νέαν.
ΦΕΙ. ἐνη γάρ ἐστι καὶ νέα τις; ΣΤΡ. ἡμέρα,
εἰς ἣν γε θήσειν τὰ πρυτανεία φασί μοι. 1180
- ΦΕΙ. ἀπολοῦσθ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
μὴ ἡμέρα γένοιτ' ἂν ἡμέραι δύο.
- ΣΤΡ. οὐκ ἂν γένοιτο; ΦΕΙ. πῶς γάρ; εἰ μὴ πέρ γ' ἅμα
αὐτὴ γένοιτο γραῦς τε καὶ νέα γυνή.
- ΣΤΡ. καὶ μὴν νενόμισται γ'. ΦΕΙ. οὐ γάρ, οἶμαι, τὸν
νόμον 1185

- ἴσασι ν ὀρθῶς ὅ τι νοεῖ. ΣΤΡ. νοεῖ δὲ τί ;
 ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
 ΣΤΡ. τουτὶ μὲν οὐδὲν πω πρὸς ἔνην τε καὶ νέαν.
 ΦΕΙ. ἐκεῖνος οὖν τὴν κλήσιν εἰς δὴ ἡμέρας
 ἔθηκεν, εἰς γε τὴν ἔνην τε καὶ νέαν, 1190
 ἕν' αἱ θέσεις γίγνωιντο τῇ νομηνίᾳ.
 ΣΤΡ. ἵνα δὴ τί τὴν ἔνην προσέθηκεν ; ΦΕΙ. ἕν', ὦ μέλε,
 παρόντες οἱ φεύγοντες ἡμέρα μιᾷ
 πρότερον ἀπαλλάττουθ' ἐκόντες, εἰ δὲ μή,
 ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ. 1195
 ΣΤΡ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ
 ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα ;
 ΦΕΙ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι παθεῖν
 ὅπως τάχιστα τὰ πρυτανεῖ' ὑφελόατο,
 διὰ τοῦτο προτένθενσαν ἡμέρα μιᾷ. 1200
 ΣΤΡ. εὖ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
 ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι,
 ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι ;
 ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἷὸν τουτουλί
 ἐπ' εὐτυχίαισι ν ἀστέον μουγκώμιον. 1205
 “μάκαρ ὦ Στρεψιάδες,
 αὐτός τ' ἔφυς ὡς σοφός,
 χοῖον τὸν υἷὸν τρέφεις,”
 φήσουσι δὴ μ' οἱ φίλοι
 χοῖ δημόται, 1210
 ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.
 ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἔστιᾶσαι.

ΠΑΣΙΑΣ.

- εἴτ' ἀνδρα τῶν αὐτοῦ τι χρῆ προῖέναι ;
 οὐδέποτε γ', ἀλλὰ κρείττον εὐθὺς ἦν τότε 1215
 ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,

- ὄτε τῶν ξμαντοῦ γ' ἔνεκα νυνὶ χρημάτων
 ἔλκω σε κλητεύσονται, καὶ γενήσομαι
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ 1220
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤΡ. τίς οὔτοσί;
- ΠΑ. ἐς τὴν ξνην τε καὶ νέαν. ΣΤΡ. μαρτύρομαι,
 ὅτι ἐς δὺ' εἶπεν ἡμέρας. τοῦ χρήματος;
- ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ἀνούμενος
 τὸν ψαρὸν ἵππου. ΣΤΡ. ἵππου; οὐκ ἀκούετε, 1225
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικῆν.
- ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμυς τοὺς θεούς.
 ΣΤΡ. μὰ τὸν Δί'· οὐ γάρ πω τότ' ἐξηπίστατο
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
- ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρκος εἶναι διανοεῖ; 1230
 ΣΤΡ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;
- ΠΑ. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεούς;
 ΣΤΡ. ποίους θεούς;
- ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤΡ. νῆ Δία,
 κἂν προσκαταθείην γ', ὥστ' ὀμόσαι, τριῶβλον.
- ΠΑ. ἀπόλοιο ταῖσιν ἐνεκ' ἀναιδείας ἔτι. 1236
 ΣΤΡ. ἄλσιν διασμηχθεῖς ὄναιτ' ἂν οὔτοσί.
- ΠΑ. οἴμ' ὡς καταγελαῖς. ΣΤΡ. ἐξ χάσας χωρήσεται.
- ΠΑ. οὔ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεούς
 ἐμοῦ καταπροίξει. ΣΤΡ. θαυμασιῶς ἦσθην θεοῖς,
 καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν. 1241
- ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
 ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μῆ,
 ἀπόπεμψον ἀποκρινόμενος. ΣΤΡ. ἔχε νυν ἦσυχος.
 ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαι σοι σαφῶς. 1245
- ΠΑ. τί σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;
 ΣΤΡ. ποῦ 'σθ' οὔτος ἀπαιτῶν με τὰργύριον; λέγε,
 τουτὶ τί ἔστι; ΠΑ. τοῦθ' ὃ τι ἔστί; κάρδοπος.

- ΣΤΡ. ξπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὦν ;
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, 1250
δοστις καλέσειε κάρδοπον τὴν καρδόπην.
- ΠΑ. οὐκ ἄρ' ἀποδώσεις ; ΣΤΡ. οὐχ, ὅσον γέ μ' εἰδέναι.
οὐκουν ἀνύσας τι θάπτον ἀπολιταργιεῖς
ἀπὸ τῆς θύρας ; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι
θήσω πρυτανεῖ, ἢ μηκέτι ζῶφην ἐγώ. 1255
- ΣΤΡ. προσάποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.
καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
ὅτι τὴν κάλεσας εὐθητικῶς τὴν κάρδοπον.

ΑΜΥΝΙΑΣ.

ἰὼ μοί μοι.

- ΣΤΡ. ἔα· τίς αὐτοσί ποτ' ἔσθ' ὁ θρηνῶν ; οὐ τί που 1260
τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο ;
- ΑΜ. τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι ;
ἀνὴρ κακοδαίμων. ΣΤΡ. κατὰ σεαυτὸν νυν τρέπου.
- ΑΜ. ὦ σκληρὲ δαίμον, ὦ τύχαι θραυσάντυγες
ἱππων ἐμῶν· ὦ Παλλάς, ὡς μ' ἀπώλεσας. 1265
- ΣΤΡ. τί δαί σε Τληπόλεμός ποτ' εἴργασται κακόν ;
- ΑΜ. μὴ σκῶπτέ μ', ὦ τάν, ἀλλά μοι τὰ χρήματα
τὸν νῖδον ἀποδοῦναι κέλευσον ἄλαβεν,
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.
- ΣΤΡ. τὰ ποῖα ταῦτα χρήμαθ' ; ΑΜ. ἄδανείστατο. 1270
- ΣΤΡ. κακῶς ἄρ' ἄντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς.
- ΑΜ. ἱππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.
- ΣΤΡ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσῶν ;
- ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;
- ΣΤΡ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις. ΑΜ. τί δαί ;
- ΣΤΡ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς. 1276
- ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκληῖσθαι μοι δοκεῖς,

- εἰ μὰ ποδώσεις τὰργύριον. ΣΤΡ. κάτειπέ νυν,
 πότερα νομίζεις καινὸν αἰεὶ τὸν Δία
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον 1280
 ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν;
- ΑΜ. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
 ΣΤΡ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,
 εἰ μηδὲν οἴσθα τῶν μετεώρων πραγμάτων;
- ΑΜ. ἀλλ' εἰ σπανίζεις, τὰργυρίον μοι τὸν τόκον 1285
 ἀπόδοτε. ΣΤΡ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
- ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον αἰεὶ γίγνεται,
 ὑπορρέοντος τοῦ χρόνου; ΣΤΡ. καλῶς λέγεις.
 τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290
 νυνὶ νομίζεις ἢ πρὸ τοῦ; ΑΜ. μὰ Δί', ἀλλ' ἴσην.
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤΡ. κἄτα πῶς
 αὕτη μὲν, ὦ κακὸδαιμον, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν; 1295
 οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας;
 φέρε μοι τὸ κέντρον. ΑΜ. ταῦτ' ἐγὼ μαρτύρομαι.
 ΣΤΡ. ὕπαγε, τί μέλλεις; οὐκ ἐλάς, ὦ σαμφόρα;
- ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; ΣΤΡ. ἄξεις; ἐπιαλῶ
 κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. 1300
 φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ
 αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
- ΧΟΡ. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ
 γέρων ὄδ' ἔρασθεῖς
 ἀποστερηῆσαι βούλεται 1305
 τὰ χρήμαθ' ἀδανείσατο·
 κοῦκ ἔσθ' ὅπως οὐ τήμερόν τι λήψεται
 πρᾶγμ', ὁ τοῦτον ποιήσει τὸν σοφιστήν, 1309
 ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖν τι.

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ
 πάλαι ποτ' ἐπήτει,
 εἶναι τὸν υἱὸν δεινὸν οἱ
 γνώμας ἐναντίας λέγειν 1314
 τοῖσιν δικαίοις, ὥστε νικᾶν οἷσπερ ἂν
 ξυγγένηται, κἂν λέγη παμπόνηρα.
 ἴσως δ', ἴσως βουλήσεται κάφωρον αὐτὸν εἶναι.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΧΟΡΟΣ.



ΣΤΡ. ἰὸν ἰού.

ὦ γέλτορες καὶ ξυγγενεῖς καὶ δημόται,
 ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.
 οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
 ὦ μιარέ, τύπτεις τὸν πατέρα; ΦΕΙ. φήμ', ὦ
 πάτερ. 1321

ΣΤΡ. ὄρᾱθ' ὁμολογοῦνθ' ὅτι με τύπτει. ΦΕΙ. καὶ μάλα.

ΣΤΡ. ὦ μιარέ καὶ πατραλοῖα καὶ τοιχωρύχε.

ΦΕΙ. αὐθίς με ταῦτὰ ταῦτα καὶ πλείω λέγε.
 ἄρ' οἶσθ' ὅτι χαίρω πῶλλ' ἀκούων καὶ κακά; 1329

ΣΤΡ. ὦ λακκόπρωκτε. ΦΕΙ. πάπτε πολλοῖς τοῖς ῥόδοις.

ΣΤΡ. τὸν πατέρα τύπτεις; ΦΕΙ. κάποφανῶ γε νῆ Δία
 ὡς ἐν δίκη σ' ἔτυπτον. ΣΤΡ. ὦ μιαρῶτατε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη;

ΦΕΙ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤΡ. τουτὶ σὺ νικήσεις; ΦΕΙ. πολὺ γε καὶ ῥαδίως. 1335
 ἔλοῦ δ' ὀπότερον τοῖν λόγῳ βούλει λέγειν.

ΣΤΡ. ποιοῦν λόγῳ; ΦΕΙ. τὸν κρείττον', ἢ τὸν ἥττονα;

ΣΤΡ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτὰ γε
 μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν 1340

τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων.

ΦΕΙ. ἀλλ' οἶομαι μέντοι σ' ἀναπεισεῖν, ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤΡ. καὶ μὴν ὃ τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΧΟΡ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζεις ὅπη 1345

τὸν ἄνδρα κρατήσεις,
ὡς οὗτος, εἰ μὴ τῷ 'πεποιθὲν, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.

ἀλλ' ἔσθ' ὅτῳ θρασύνεται· δηλὸν γε τὰν-
θρώπου 'στὶ τὸ λῆμα. 1350

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
ἤδη λέγειν χρὴ πρὸς χορὸν· πάντως δὲ τοῦτο δράσεις.

ΣΤΡ. καὶ μὴν ὅθεν γε πρῶτον ἠρξάμεσθα λουδορεῖσθαι
ἐγὼ φράσω· 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη. 1356
ὃ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
ᾄδειν τε πίνουθ', ὥσπερ εἰ κάχρυσ γυναικ' ἀλοῦσαν.

ΦΕΙ. οὐ γὰρ τότ' εὐθὺς χρῆν σ' ἄρα τύπτεσθαι τε καὶ
πατεῖσθαι,

ᾄδειν κελεύουθ', ὥσπερ εἰ τέττιγας ἐστιῶντα; 1360

ΣΤΡ. τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον, οἷάπερ νῦν,
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.
κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον·
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
τῶν Αἰσχύλου λέξει τί μοι· κἀθ' οὗτος εὐθὺς
εἶπεν, 1365

ἐγὼ γὰρ Αἰσχύλου νομίζω πρῶτον ἐν ποιηταῖς,
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν.
κἀνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν;
ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, σὺ δ' ἀλλὰ τούτων
λέξον τι τῶν νεωτέρων, ἅτ' ἐστὶ τὰ σοφὰ ταῦτα.

ὁ δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσίν τιν', ὡς ἐκίνει 1371
 ἀδελφός, ὦλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν.
 κἀγὼ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράττω
 πολλοῖς κακοῖς καλοσχροῖσι· κἄτ' ἐντεῦθεν, οἶον εἰκός,
 ἔπος πρὸς ἔπος ἠρειδόμεσθ'· εἶθ' οὗτος ἐπανα-
 πηδᾷ, 1375

κἄπειτ' ἔφλα με κάσπῶδει κάπνιγε καπέτριβεν.

ΦΕΙ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
 σοφώτατον; ΣΤΡ. σοφώτατόν γ' ἐκείνον, ᾧ—τί σ'
 εἶπω;

ἀλλ' αὖθις αὖ τυπτήσομαι. ΦΕΙ. νῆ τὸν Δί', ἐν
 δίκη γ' ἄν.

ΣΤΡ. καὶ πῶς δικαίως; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα,
 αἰσθανόμενός σου πάντα τραυλίζοντος; ὃ τι
 νοοίης. 1381

εἰ μὲν γε βρῶν εἶποις, ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχον·
 μαμμῶν δ' ἂν αἰτήσαντος ἠκόν σοι φέρων ἂν ἄρτον.

ΧΟΡ. οἴμαί γε τῶν νεωτέρων τὰς καρδίας 1391
 πηδᾷ, ὃ τι λέξει.

εἰ γὰρ τοιαυτὰ γ' οὗτος ἐξειργασμένος
 λαλῶν ἀναπέσει,

τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν 1395
 ἀλλ' οὐδ' ἐρεβίνθου.

σὸν ἔργον, ᾧ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
 πιθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙ. ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιόις ὀμιλεῖν,
 καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνα-
 σθαι. 1400

ἐγὼ γὰρ ὅτε μὲν ἱππικῆ τὸν νοῦν μόνον προσεῖχον,
 οὐδ' ἂν τρί' εἰπεῖν ῥῆμαθ' οἷός τ' ἦν πρὶν ἐξαμαρτεῖν·
 νυνὶ δ' ἐπειδὴ μ' οὔτοσι τούτων ἔπαυσεν αὐτός,
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις,

οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν. 1405

ΣΤΡ. Ἰππευε τολύυη νῆ Δί', ὡς ξμοιγε κρείττον ἔστιν
Ἰππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.

ΦΕΙ. ἐκέισε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ' ἐρήσομαι σε τουτί· παιδά μ' ὄντ'
ἔτυπτες ;

ΣΤΡ. ἔγωγέ σ', εὐνοῶν γε καὶ κηδόμενος. ΦΕΙ. εἰπὲ δὴ
μοι, 1410

οὐ κἀμέ σοι δίκαιόν ἔστιν εὐνοεῖν ὁμοίως,
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ
τύπτειν ;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πηγῶν ἀθῶον εἶναι,
τοῦμόν δὲ μή ; καὶ μὴν ξφυν ἐλεύθερός γε κἀγώ.
“ κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς ; ” 1415
φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι·
ἐγὼ δὲ γ' ἀντείπομι' ἂν ὡς δις παῖδες οἱ γέροντες.
εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
ὄσῳπερ ἐξαμαρτάνειν ἦττον δίκαιον αὐτούς.

ΣΤΡ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.

ΦΕΙ. οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶ-
τον, 1421

ὥσπερ σὺ κἀγώ, καὶ λέγων ἐπειθε τοὺς παλαιούς ;
ἦττόν τι δῆτ' ἔξεστι κἀμοὶ καινὸν αὖ τὸ λοιπὸν
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπ-
τειν ; 1424

ὄσας δὲ πηγάς εἶχομεν πρὶν τὸν νόμον τεθῆναι,
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.
σκέψαι δὲ τοὺς ἀλεκτρύνας καὶ τᾶλλα τὰ βοτὰ
ταντί,

ὡς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν ;

ΣΤΡ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρύνας ἅπαντα μιμεῖ,

οὐκ ἐσθλείς καὶ τὴν κόπρον, καπὶ ξύλου καθεύ-
δεις ; 1431

ΦΕΙ. οὐ ταυτόν, ὦ τάν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤΡ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαυτόν ποτ' αἰ-
τιάσει.

ΦΕΙ. καὶ πῶς ; ΣΤΡ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κο-
λάξω,

σὺ δ', ἦν γένηταί σοι, τὸν υἱόν. ΦΕΙ. ἦν δὲ μὴ
γένηται, 1435

μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤΡ. ἐμοὶ μὲν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια·

κάμοιγε συγχωρεῖν δοκεῖ τούτοισι τὰπεικῆ.

κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙ. σκέψαι δὲ χἀτέραυ ἔτι γνώμη. ΣΤΡ. ἀπὸ γὰρ
δλοῦμαι. 1440

ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέπονθας.

ΣΤΡ. πῶς δὴ ; διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις·

ΦΕΙ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπήσω. ΣΤΡ. τί δῆτα
φής σύ ;

τοῦθ' ἕτερον αὖ μείζον κακόν. ΦΕΙ. τί δ', ἦν
ἔχων τὸν ἦττω 1445

λόγον σὲ νικήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεῶν ;

ΣΤΡ. τί δ' ἄλλο γ' ἢ ταῦτ' ἦν ποιῆς

οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον 1450

μετὰ Σωκράτους

καὶ τὸν λόγον τὸν ἦττω.

ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,

ὑμῖν ἀναθεὶς ἅπαντα τὰμὰ πράγματα.

ΧΟΡ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,

στρέψας σεαυτὸν ἐς πονηρὰ πράγματα. 1455

- ΣΤΡ. τί δῆτα ταῦτ' οὖ μοι τότ' ἠγορεύετε,
ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε ;
- ΧΟΡ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ', οὖντιν' ἂν
γνώμεν πονηρῶν ὄντ' ἔραστην πραγμάτων,
ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν, 1460
ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.
- ΣΤΡ. ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ.
οὐ γάρ μ' ἐχρήν τὰ χρήμαθ' ἀδανεισάμην
ἀποστρεῖν. νῦν οὖν ὅπως, ὦ φίλτατε,
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτην 1465
ἀπολείς μετελθών, οἱ σὲ κάμ' ἐξηπάτων.
- ΦΕΙ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.
- ΣΤΡ. ναὶ ναί, καταιδέσθητι πατρῶον Δία.
- ΦΕΙ. ἰδοὺ γε Δία πατρῶον· ὡς ἀρχαῖος εἶ.
Ζεὺς γάρ τις ἔστιν ; ΣΤΡ. ἔστιν. ΦΕΙ. οὐκ ἔστ',
οὐκ, ἐπεὶ 1470
Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.
- ΣΤΡ. οὐκ ἐξεληλακ', ἀλλ' ἐγὼ τοῦτ' ὀμόμη,
διὰ τουτονὶ τὸν δῖνον. οἴμοι δείλαιος,
ὄτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἠγησάμην.
- ΦΕΙ. ἐνταῦθα σαντῶ παραφρόνει καὶ φληνάφα. 1475
- ΣΤΡ. οἴμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,
ὄτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτην.
ἀλλ', ὦ φίλ' Ἐρμῆ, μηδαμῶς θύμαινέ μοι,
μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
ἐμοῦ παρανοήσαντος ἀδολεσχίᾳ. 1480
καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφῆν
διωκᾶθω γραψάμενος, εἴθ' ὃ τι σοι δοκεῖ.—
ὄρθῶς παραινεῖς οὐκ ἐῶν δικορραφεῖν,
ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία, 1485
κλίμακα λαβῶν ἔξελθε καὶ σμινύην φέρων,

κἄπειτ' ἐπαναβὰς ἐπὶ τὸ φρουριστήριον
 τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλλῃς τὴν οἰκίαν'
 ἐμοὶ δὲ δῆδ' ἐνεγκάτω τις ἡμμένην, 1490
 κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, κεῖ σφόδρ' εἶσ' ἀλαζόνες.

ΜΑΘΗΤΗΣ.

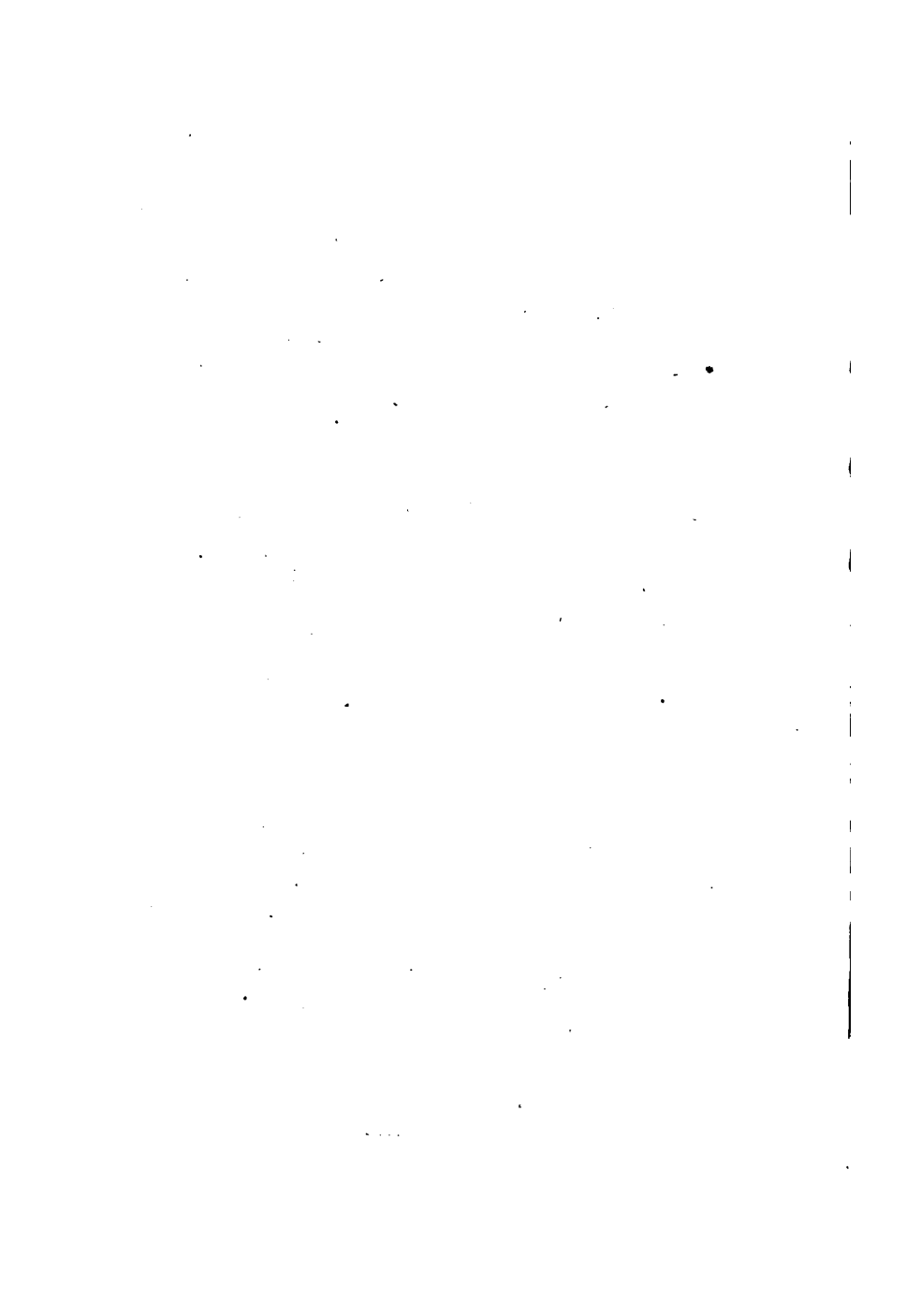
ἰοὺ ἰοῦ.

ΣΤΡ. σὸν ἔργον, ᾧ δᾶς, ἰέναι πολλὴν φλόγα.
 ΜΑΘ. ἄνθρωπε, τί ποιεῖς; ΣΤΡ. ὃ τι ποιῶ; τί δ'
 ἄλλο γ' ἦ 1495
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

ΜΑΘ. οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
 ΣΤΡ. ἐκείνος οὔπερ θοιμάτιον εἰλήφατε.
 ΜΑΘ. ἀπολείς ἀπολείς. ΣΤΡ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,
 ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας, 1500
 ἦ γὼ πρότερόν πως ἐκτραχηλισθῶ πεσών.

ΣΩΚΡΑΤΗΣ.

ὄστος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;
 ΣΤΡ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.
 ΣΩ. οἴμοι τάλας, δειλαιοὺς ἀποπνιγῆσομαι.
 ΜΑΘ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι. 1505
 ΣΤΡ. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,
 καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;
 δῖωκε, βάλλε, παῖε, πολλῶν οὐνεκα,
 μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν.
 ΧΟΡ. ἠγεῖσθ' ἕξω· κεχόρευται γὰρ μετρίως τό γε τήμερον
 ἡμῖν. 1510



NOTES.

THE opening scene presents the interior of a room, shown by means of the *ἐκκύκλημα*; containing two beds. Strepsiades is tossing, wide-awake, upon one, and his son Pheidippides is sleeping under a pile of blankets on the other. Several slaves are snoring on mats upon the floor.

1. 1. *τοῦ*. Equivalent here to 'heigh-ho,' the sound made by a man stretching and yawning.

1. 2. *τὸ χρέμα τῶν νυκτῶν*, 'the length of the night-watches, how tremendous it is—interminable!' So *τὸ χρέμα τῶν κόπων ἔσον* Ran. 1278, and *σὺ δὲ μέγα χρέμα* to describe a 'huge wild boar,' Hdt. 1. 36. For *νυκτῶν* in this sense cp. *μέσαι νύκτες* Plato, Rep. 621 b.

1. 5. *οὐκ ἂν πρὸ τοῦ*, 'they wouldn't have dared to do so in bygone times.' But, since the Peloponnesian war, masters cannot venture 'so much as to chastise their slaves' (v. 7), much less put them to the torture, for fear they should desert to the enemy. The opening scene of the 'Knights' introduces slaves preparing for desertion; cp. Thuc. 7. 27 *ἀνδραπόδων πλέον ἢ δύο μυριάδες ἠύτομολήκεσαν*.

1. 7. *ἔτ'*, i. e. *ἔτε* (not *ἔτι*, the final syllable of which is never elided); the days of war—'a time when.'

1. 8. *οὐδ'*, 'not even,' though it is far less excusable in him. *χρηστὸς* is used ironically, 'nice.'

1. 11. *ἄλλ'*, *εἰ δοκεῖ*, 'well, if you please!' Strepsiades tries to resign himself, and take a nap; but he soon breaks out with *ἄλλ' οὐ δύναμαι*.

1. 12. *δακνόμενος*. This suggests an immediate allusion to the vermin in the bed, sc. *ὑπὸ τῶν κόρων*. But Aristophanes delights in this sort of surprise (or 'sell'). The technical name for this form of joke is *σκόμμα παρὰ προσδοκίαν*, 'a jest with an unexpected conclusion.'

1. 13. *φάττης*. Young Pheidippides has involved his father in debt, by keeping a stud of horses. The character of Pheidippides was intended to remind the audience of Alcibiades, who sought *θανμάζεσθαι ἀπὸ τῆς ἵπποτροφίας* Thuc. 6. 12. The phrase *οἰκίη τεθριπποτρόφος*

(Hdt. 6. 35) meant a wealthy family that could afford to compete in the most expensive contest of the Olympian games. Pheidippides belonged, on his mother's side (inf. 46), to the family of the Alcmaeonidae, and Alcmaeon himself *τεθριποτροφῆσας Ὀλυμπιάδα ἀναίρειται* Hdt. 6. 125.

1. 14. *κόμπην ἔχων*, 'wearing his hair long,' the distinguishing mark of a fop, cp. [redacted] inf. 545.

1. 17. [redacted] the twenties; i.e. the 20th and following days up to the end of the month, on the last day of which (*ἔτη καὶ νέα* inf. 1134) demand was made for interest on money borrowed. Cp. *tristes Kalendae* (Hor. Sat. 1. 3. 87) to describe the pay-day in Rome.

1. 22. *τοῦ*, i.e. *τίνος*, 'for what [do I owe] twelve minae to Pasiās?' *τί ἐχρησάμην* seems to mean, 'for what purpose did I employ them?' It might equally well be rendered, 'why did I borrow them?' but then the two clauses would both mean the same thing. Cp. inf. 439 *χρήσθων... ὅ τι βούλονται*.

1. 23. *ὅτ' ἐπριάμην*, 'when I bought the hack with the Corinthian brand;' i.e. marked with the ancient letter Koppa Φ , equivalent to the Latin Q, and the initial, in old spelling, of *Κόρινθος*, famous for its breed of horses. Another distinguishing brand was the old sigma, or *σάν*, the horse so marked being called *σαμφόρας*, inf. 122, 1298. 'I wish,' he says, 'that I had had my eye "hacked" out, before I had ever seen this "hack,"' for he plays upon *κοππατίας* and *ἐξεκόπη*.

1. 25. *ἀδικεῖς*. Pheidippides, talking in his sleep, accuses some competitor named Philon of 'cheating,' by trying to 'foul' him in the race, where the chariots ran abreast.

1. 27. *καὶ καθεύδων*. That is, not only does he devote himself all day to 'horseflesh' (*ἵππική*, sc. *τέχνη*), but 'even when he goes to sleep' he dreams about it.

1. 28. *πόσους δρόμους*, 'how many rounds will the war-chariots run?' So *τὰ πολεμιστήρια ἄρματα* Hdt. 5. 113. For the intransitive use of *ελαύνειν* cp. Eur. Bacch. 853 *ἔξω ελαύνων τοῦ φρονεῖν*. Others render *ἐλάω* transitively, and join it with *πολεμιστήρια*, 'how many rounds will he drive in the war-chariot race?' The accusative construction would then be like *νικᾶν Ὀλύμπια*.

1. 30. *τί χρέος ἔβα*; 'what obligation hath come?' with a play upon *χρέος* in its meaning of 'debt;' a parody of a line of Euripides, *τί χρέος ἔβα δῶμα*; Notice the Doric form *ἔβα* retained in the quotation.

1. 32. *ἐξάλισας* (*ἐξάλινδω*), with long iota. Pheidippides, still asleep, bids the groom to take the horse home 'after giving him a roll' on smooth sandy ground (*δλίνθηθρα* Ran. 904. or *ἐξάλιστρα*), to rub off the sweat. His father retorts, 'You have rolled me out of house and home.'

l. 35. ἐνεχυράσασθαι, mid., 'will get surety for the interest owing; i. e. will put a distress in my house, and seize my goods as pledge (ἐνέχυρα). Here φασίν, in the sense of 'threatening,' gives the force of a fut. to the aor. inf.

l. 38. δάκνει, 'there is biting me a —'. We expect κόρις ('bug') to follow, but instead of it comes 'sheriff.' The δήμαρχοι, introduced by Cleisthenes, were 'overseers of the hamlets' (δήμοι), and were responsible for the police service, registration of citizens, valuation of property, etc.

l. 42. γήμ[αι] ἐπήρε, 'egged me on to marry.'

l. 48. ἐγκοισυρωμένην (ἐγκοισυρόμαι). The country bridegroom finds this niece of Megacles whom he has married, 'a very Coesyra' (a fashionable Eretrian lady who had allied herself with the family of the Alcmaeonidae). See inf. 800.

l. 52. Κωλιάδος. This, and the next word, are titles under which Aphrodite was worshipped by women, probably with unseemly rites. The husband brings into the bridechamber all the smells of the farm; and the lady, an atmosphere of perfume and extravagance.

l. 53. ἐσπάθα. The technical sense of σπαθᾶν is to make the web upon the loom close and thick by beating the threads of the woof together with a wooden blade (σπάθη); from this it easily passed into the idea of 'wastefulness.' He says, 'she laid it on at the loom, and I used to tell her, holding up my [ragged] cloak as an illustration [of her slatternly ways], "Madam, you lay it on too thick."' For πρόφασιν in this sense cp. πρόφασις ἀληθεστάτη Thuc. i. 23.

l. 57. πότνην λύχνον, 'a tipping lamp,' that consumes too much oil.

l. 60. μετὰ ταύθ'. After the interruption he resumes the story of his married life.

l. 63. προσετίθει, 'wanted to add.' Notice the force of imperf. as in 'τιθέμην inf. 65.

l. 65. Φειδωνίδην = 'Thriftison.' His grandfather's name was Φείδων, 'Thrift,' inf. 134.

l. 69. ὅταν σύ. We must supply the apodosis—('How grand it will be) when you are grown up, and drive a chariot to the Acropolis!' Cp. Thuc. 2. 15 καλεῖται ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις. Pheidippides might have a chance of doing this as a victor at the Panathenaea.

l. 71. φελλέως, seems to be a general word for 'rough ground;' though some write Φελλέως, and describe Φελλεύς as a mountain-district in Attica. Notice μέν οὖν = 'nay rather.'

l. 72. ἐνημμένος (ἐνάπτω). So παρδαλῆς ἐνημμένους Av. 1250.

l. 73. ἵππ-ερος is, literally, 'a passion for horses,' but it is humorously modelled on the form ἵκτ-ερος 'jaundice.' Perhaps we might

render 'horse-pox,' on the analogy of 'chicken-pox.' For *καταχεῖν* with gen. in the sense of 'shed over' cp. Hom. II. 23. 282 *ἐλαμον χαιτάων κατέχευεν*.

1. 77. *φουτονί*, sc. the sleeping Pheidippides.

1. 82. *ιδού*, 'there you are,' an expression of assent, as inf. 255, 635, 825.

1. 83. *τουτονί*, 'yonder.' There must have been a statue or picture of Poseidon in the room. Poseidon was called *ἵππιος*, because, according to an old legend, he was the creator of the horse.

1. 84. *μή μοί γε*, sc. *εἶπε*, as inf. 433. Cp. Acham. 345 *μή μοί γε πρόφασιν*.

1. 88. *ἐκστρεψον*, 'turn off,' like a discarded suit of clothes.

1. 94. *φροντιστήριον*, modelled after *δικαστήριον*, *ἐργαστήριον*, etc. Translate 'the Contemplatory,' like 'refectory,' 'manufactory.' Strepsiades has brought his son out of the room into the street, where he points out to him the door of Socrates' school.

1. 96. *πιγυεύς*. A sneer at the physical science of the Ionic philosophers. The sky is compared to a 'muffle,' i.e. a cover put on the fire to extinguish it; and, to carry out the notion, men are to be called, not *ἄνθρ-ωποι*, but *ἄνθρ-ακες*, 'coals,' or rather 'young sparks!' So Meton says (Av. 1001) *ἀήρ ἐστι τὴν ἰδέαν ὄλος | κατὰ πιγυέα μάλιστα*, and a similar verbal jingle occurs in Av. 1546 (speaking of Prometheus) *μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν*. Cp. Eur. Cycl. 374 *ἀνθρώπων θέρμ' ἀπ' ἀνθράκων κρέα*.

1. 98. *ἀργύριον*. Here Socrates, who *μισθὸν οὐδένα ἐπράξατο* (Diog. Laert. 2. 27), is unfairly mixed up with sophists like Protagoras or Gorgias, who charged exorbitant fees for instruction (Xen. Symp. 1. 5).

1. 99. Join *νικᾶν δίκαια κἀδίκαια*, 'to win a just or unjust cause.' So *νικᾶν Ὀλύμπια*, cp. also inf. 115, 432, 1087, 1211, 1335.

1. 101. *καλοὶ τε κάγαθοί*. He gives the name of 'honest gentlemen' to these 'minute philosophers,' intending thereby to rank them among the conservative and aristocratical party in Athens.

1. 104. *Χαιρεφών*, from the Attic *dēme* of Sphettus, is described as a cadaverous-looking man (inf. 504), with bushy eyebrows, black hair, and a squeaking voice, for which reason he had the nickname of *νυκτερίς*, or 'bat.' His excitability and enthusiasm is noticed in Plato, Apol. 21 a *σφοδρὸς ἐφ' ὅτι ὀρμήσειε*.

1. 107. *σχασάμενος*, lit. 'having cut,' and so, 'having cut short' or 'put a stop to.' Cp. *κἀπαν σχάσον* Pind. Pyth. 10. 51.

1. 108. *οὐκ ἄν*, sc. *τοῦτο ποιήην*. Pheasants, like peacocks, were in great request among the wealthy men of Athens.

1. 112. *εἶναι παρ' αὐτοῖς*. It is unfair to represent Socrates as 'keeping on the premises' the worse and the better argument. It was

the sophist Protagoras who professed τὸν ἥττω λόγον κρείττω ποιεῖν (Arist. Rhet. 2. 24); and Cicero mentions (Brut. 8. 30) Gorgias, Thrasymachus, Prodicus, and Hippias, as claiming to be able to do the same.

1. 113. ὅστις ἐστί, 'quidquid est.' The words may have a sceptical tone about them, as if the κρείττων λόγος has become obsolete and 'improved off the earth,' like the ancient gods. Aristophanes may be parodying the phrase of Aeschylus (Agamemnon 160) Ζεὺς, ὅστις ποτ' ἐστί, but more likely he means to represent the dulness of Strepsiades, speaking of the 'better what's-his-name.'

1. 120. διακεκναισμένος, lit. 'with my colour all scraped off;' and so, no longer looking healthy but cadaverous (ἀχριῶν sup. 103).

1. 121. ἔδει, 'shalt eat' (ἐσθίω). The ζύγιος, or 'wheeler,' is distinguished from the σειραφόρος (inf. 1300). For σαμφόρος see sup. 23. Megacles was too thorough a patron of racing to be willing to see his nephew left without a horse.

1. 124. θεῖος is accurately here 'great uncle;' see sup. 46. In saying εἴσεμι, Pheidippides threatens to go back into the house, which he had left when his father took him into the street to show him the 'Contemplatory,' sup. 92.

1. 126. πεσών γε. Strepsiades has 'had a knock-down blow,' in this refusal of his son, but instead of lying prostrate he will go and 'get taught for himself.'

1. 131. τί ταῦτα στραγγέομαι; 'why am I thus 'loitering?'' ἔχων expresses 'persistent action,' as we say, 'to keep loitering;' as inf. 509, or τί δῆτα διατρίβεις ἔχων; Eccles. 1151: ἔχων φλυαρεῖς Plato, Euthyd. 295 c.

1. 134. Κικυννόθεν, 'from Κίκυνη,' a dème of the Acamantid tribe.

1. 137. ἐξήμβλωκας (ἀμβλώω), 'hast caused to miscarry.' The phrase has a comic reference to Socrates, who used to boast that he was the son of a notable midwife (μαῖα) Phaenarete; and that in teaching young men to bring out their power of thinking, he was practising his mother's art; μαιεύεσθαι με ὁ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπειλόησεν Plat. Theaet. 150 c.

1. 138. τηλοῦ γὰρ οἰκῶ, 'my home is far away in the country;' τῶν ἀγρῶν, local genitive. He had been forced to sojourn in the city because of the war in Attica, cp. Thuc. 2. 52.

1. 145. The notion of measuring the distance of a flea's leap by so many times the length of its own foot has an allusion to the celebrated dictum of Protagoras, πάντων μέτρον ἄνθρωπος. This saying represented every one as 'a law to himself,' and denied any fixed principle of truth. Here the flea supplies its own scale for measurement. Perhaps the joke is maintained in only assigning 'two feet' (v. 150) to the flea, as if

it were a 'human biped.' The process is ridiculously mysterious, for, after these 'yellow slippers' of bees-wax have formed round the feet of the creature 'when it has cooled down,' we may ask how they were taken off, and what the *χωρίον* is that was measured, and how the slippers made the measurement easier.

l. 158. *ἐμπίδας*. The next subtlety was the decision as to which end of the gnat produced the hum. It was caused by the violent passage of the air 'right for the vent' (*εὐθὺ τοῦ ὀρροπυγίου*); the gnat being a sort of animated trumpet, namely, a long straight tube expanding at the farther end into a wide orifice, like the *κόδων* at the end of the *σάλπιγξ*. The order of the words is *τὸν πρωκτὸν προσκείμενον κοίλον* ('being attached as a hollow') *πρὸς στενὸν, ἤχειν*.

l. 165. *διεντερεύματος*. He congratulates him for his 'power of examining the *ἐντερον*' of the gnat. The word is a comic parody upon *διερεύνημα*, from *διερεύνασθαι* 'investigate;' transl. 'his insight inside.'

l. 166. *φεύγων*, 'as defendant;' the prosecutor was said *διώκειν*, as, in Scotch legal phraseology, the prosecutor is called the 'pursuer.'

l. 170. This account of Socrates bespattered by a lizard as he was star-gazing is probably modelled on the story of Thales's fall into a well while similarly engaged, Plato, *Theaet.* 174 a. Socrates is unfairly reckoned among the students of astronomy; a science to which he confessedly gave no attention.

l. 174. *ἤσθην*, 'I like the notion of.' The aorist of the instantaneous expression of feeling like *ἐπήνεσα, καλῶς ἔλεξας*, etc.

l. 179. *θυμάτιον*. This conjecture of Hermann for the reading of the MSS. *θολμάτιον* restores good sense to the passage. Socrates is supposed to be standing in the wrestling school, close by the altar of Hermes *ἐναγώνιος*. He spreads a thin coating of ashes over the altar, or perhaps the 'carving board' (*τράπεζα*), with the avowed intention of exhibiting some geometrical problem. For this purpose he takes a skewer (*ὀβελίσκος*), and 'having bent it in the middle, and having so got a pair of compasses, he steals away a bit of sacrificial meat.' That is, while he is flourishing his extemporised compasses and everybody's eyes are fixed upon his right hand, he slyly conveys away a piece of meat with the other. The reading *θολμάτιον*, 'the cloak,' seems impossible to explain; for the theft of a cloak in the presence of bystanders could not easily be managed, nor would it suit with *δείκνον* and *τάλφια*, sup.

l. 180. *ἐκείνον*, 'that notable' Thales; so *ἐκείνην*, inf. 534.

l. 181. *ἀνύσας*, 'with despatch,' lit. 'having completed [your work];' see inf. 635; so *βοηθησάτω τις ἀνύσας* Ach. 570; *νῦν οὖν ἀνύσαντε φροντίσωμεν* Eqq. 71.

l. 183. *μαθητιῶ*, 'I want to be a disciple.' Similar desideratives

in *-ίαι* are *στρατηγίαι* Xen. Anab. 7. 1. 33; *κλαυσιίαι* Aristoph. Plut. 1099; *κορυβαντίαι* Vesp. 8. The interior of the School is exhibited by means of the *ἐκκύκλημα* bringing the interior of the building forward upon the stage. In the foreground are various pupils in grotesque attitudes; placed about the School are sundry philosophical instruments, such as some sort of celestial globe to designate *Astronomy*, an *abacus* to represent *Geometry*; while in the background, slung to the roof in a basket, Socrates is seen engaged in contemplation.

l. 186. The ghastly pallor and skinny frames of the *μαθηταί* remind Strepsiades of the half-starved Lacedaemonian prisoners taken at Sphacteria (B.C. 425) by Cleon and Demosthenes, Thuc. 4. 27-41.

l. 188. *τὰ κατὰ γῆς*. The disciples are not looking for 'truffles' as Strepsiades innocently supposes, but are engaged in 'original research,' in true Socratic style. Cp. Plato, Apol. 19 b *Σωκράτης ἀδικεῖ καὶ περιεργάζεται τῶν ζῴων τὰ τε ὑπὸ γῆς καὶ οὐράνια*.

l. 195. *εἰσιθ'*, i. e. *εἰσιτε*, addressed to the disciples. Socrates would not be pleased to find them exposed to the sun and air, for fear they might lose the philosophic paleness.

l. 203. *ἀναμετρεῖσθαι* means 'to measure,' and 'to apportion.' Strepsiades gets hold of the latter—the wrong meaning here—and is naturally delighted at hearing of a science which is 'to apportion' to his countrymen the whole of the world; and not merely such 'allotment land' (*κληρουχική*) as might be assigned to Athenian citizens in conquered countries. See Dict. Ant. s. v. *Colonia*, and cp. Thuc. 3. 50; Hdt. 6. 100.

l. 206. *περίοδος*, 'map.' So Aristagoras exhibits to Cleomenes *χάλκεον πίνακα ἐν τῇ γῆς ἀπάσης περίοδος ἐνετέμμητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες* Hdt. 5. 49.

l. 208. *δικαστάς*. Athens without the law-courts was not to be recognised, *οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε* Pax 505.

l. 209. *ὡς τοῦτ'*. Supply *πίθεισθαί σε δεῖ*, '[you must believe notwithstanding] since this really is,' etc. Cp. inf. 326, 427, 507.

l. 210. *Κικυννῆς*, nom. plur. from *Κικυννέης*, 'a man of *Κίκυννα*,' sup. 134.

l. 211. *παράτεταται*. The disciple next points to Euboea on the map, 'stretching its long line of coast' to the east of Attica. But Strepsiades takes *παράτεινεν* in its derived sense of 'torture,' and adds, 'yes, it got a pretty good stretching.' For the severe treatment of Euboea by Pericles, B.C. 445, see Thuc. 1. 114.

l. 215. *τοῦτο πάνυ φροντίζετε*, 'give this your best consideration.' Strepsiades, not understanding the scale of the map, is horrified to find that Sparta is only a few inches distant from Athens, and begs to have it removed further.

L. 218. **κρεμάσθης**. The basket in which Socrates swings is intended to be a parody upon the machine by which the gods were represented on the stage as descending from heaven.

αὐτός, emphatic, 'the master himself.' So the common phrase of the disciples of Pythagoras, **αὐτός ἐσσι**.

L. 220. **ἦ εἴτε**, 'come you *etc.*' addressed to the disciple, who has however 'no time' to do so, and returns to his studies.

L. 223. **ὁ φήμαρ**. Socrates here 'assumes the god' in this form of address to Strepsiades.

L. 225. **περιφρονῶ** has a double meaning, 'to contemplate,' as inf. 741, and 'to despise,' as **περιφρονοῦντες αὐτοὺς** in **Ἰσοκράτους** *Thuc.* 1. 25. Transl. Socrates, 'I am walking the air and casting my thoughts down on the sun.' Strepsiades, 'Must it be then from a basket that you look down upon the gods if you're obliged to do so?' *ἀλλὰ τίς σὺν δαί* **ὑπερφρονεῖν τοὺς θεοὺς**, as in **Ῥαμ. 79.** — *ὅτι ἐν Σωκρατικῇ κρητῆρῳ ὄντι* **Εὐριπίδου** | **μέλλεις ἀνάγειν, εἴτε γ' αὐτῶν δαίμων εἴτε**.

L. 229. **εἰ μὴ κρημάσθης**, sc. **ἐξ ἑστῆος** 'must I not trade my research by suspending my thought on high and casting my intellect with its kindred atmosphere.' This parodies the saying of **Ἀπολλωνίου** **ἡ σοφὴ ἢ κρημάσθης, ἢρ οὐσα, συγκρατεῖ ἡμᾶς**. Aristotle says he called the soul **ἀκρημάσθης**.

L. 232. **οὐ γὰρ ἄλλα**, i.e. **οὐ γὰρ ἕρως ἡμῶν ἀπὸ τοῦ ἄλλου** 'for thus we should never effect our purpose, for the earth attracts powerfully to itself the moisture of the intellect, and thus has just the same property.' He means to say, 'you know that the earth has a natural affinity for water, and drains the moisture away from the surrounding soil. The earth too has just such a natural affinity and would draw away all the subtle moisture from the human intellect, leaving it dry and sterile. Therefore we rise above the earth to keep our intellect from being sucked dry.' No wonder that **Ὀρφέης** made a riddle of all this, and asked if 'the intellect should not rise to the cross!'

L. 237. **ὡς ἐμέ** 'to me.'

L. 241. **ἀγομαι, φέρομαι**. So **ὄψιν ἐξ ἑστῆος ἀγομαί**. The first word implies, properly, the removal of a thing *de stock*; the second, of his goods. 'I'm being cleared *de* my possessions, and having my goods seized for debt.' The **ἀγομαι φέρομαι** is used with the passive verb as in sup. 109 **γυμνασθὲν ἀποκίεσθαι**.

L. 244. **δεινὴ φαγεῖν**, 'terrible eating.' See sup. 74.

L. 246. **πράττει** (2nd pers.), 'you shall *etc.*' with **ἀποδοῦναι** accusative, as **Σωκράτης τοὺς λατοῦ ἐπιθεμιώδεις** in **ἐπιστολῆς** **Ῥωμαίων** Xen. Join **ἀποδοῦναι τοὺς θεοὺς**.

L. 248. **νόμισμα** 'οὐκ ἔστιν,' 'don't pass current.' **νομίσματα**, cp. **νομίσειν θεοὺς**, stands for any established *etc.* or *etc.* Strepsiades limits it to the narrower meaning of 'current coin.'

τῷ [=τίνι] γὰρ ὀμνυτε. The verb ὀμνύναι is regularly followed by the *accus.* of the thing sworn by. Perhaps the words of Strepsiades are designedly muddled, while he is ringing the changes on τί γὰρ ὀμνυτε; and τίνι χρῆσθε νομίματα; Byzantium being a Doric colony, the word σιδαρῆοισιν is quoted in the native dialect.

l. 251. εἴπερ ἔστι γε, 'if indeed it is possible.'

l. 254. σκίμποδα, 'pallet-bed,' a surprise for τρίποδα, the sacred tripod of the Pythian priestess.

l. 257. ὄπως μὴ θύσετε, 'mind you don't sacrifice me like Athamas.' When Strepsiades found himself seated on the σκίμπος, crowned like a victim for sacrifice, and going to be introduced to the Νεφέλαι, it is no wonder that he remembered the story of Athamas, who had married Nephele, and had come to terrible misfortune. Athamas had been unfaithful to his wife, and sought to slay Phrixus his son by her; for which he was condemned to be sacrificed to Zeus, and was only rescued by Heracles as he was actually standing at the altar.

l. 261. ἔχ' ἄτρεμεί. Socrates has promised him that he shall become 'subtle as fine meal' at talking, and, as it were, suiting the action to the word, dredges him liberally with flour, as though pouring the οὐλοχύναι over a victim's head. At this Strepsiades winces, and cries out, 'certainly you mean to be as good as your word; for if I am dredged like this I shall actually turn into meal.'

l. 264. μετώρον, predicative with ἔχεις, 'that holdest suspended.' Socrates is assuming the tone and style of a hierophant.

l. 267. τοῦτι πτύξωμαι, 'before I fold this [sc. my cloak] across me.' He thinks if the Clouds are coming, rain must come with them.

l. 268. τὸ δὲ . . . ἔλθειν, 'to think that I came from home without so much as a cap on!' For this use cp. τὸ δὲ μὴ πατάξαι σ' ἐξελεγχθέντ' ἄντικρυς Ran. 741, so Av. 5, Vesp. 835.

l. 269. τῶδ' εἰς ἐπίδειξιν, 'to display yourselves before this man.' Socrates calls the Clouds from all the quarters of heaven, for Olympus reckons as north of Athens; the gardens of father Oceanus, where live the Hesperid nymphs, lie far west; the mouths of the Nile to the south; while the sea of Azov and the promontory of Mimas (on the Ionian coast, opposite Chios) represent the east.

l. 271. Νύμφαις, 'for the nymphs,' i.e. in their honour.

l. 272. εἴτ' ἄρα, 'or whether at the outfall of the Nile ye are drawing up his waters [ὕδατων, partitive genitive] in golden pitchers.'

l. 275. Thunder is heard behind the scenes, and then the song of the Clouds, who do not actually appear on the stage before inf. 328. They are represented as rising from the ocean to the top of the wooded heights, from which they see the whole landscape spread before them. The horizon is bounded by lofty peaks, and in the mid-distance are

fruitful plains, through which rivers run murmuring to the sea. In the Antistrophe (vv. 299-313) the Clouds propose to visit the land of Attica.

l. 276. Join *φανερὰ . . φύσιν*, 'making display of our dewy, mobile, nature.' *εὐάγητον* seems to be the Doric form (cp. *δροσεράν*) of *εὐήγητον* (*ἡγήσθαι*), lit. 'easily drawn.'

l. 282. *καρπούς τ' ἔρδομέναν*, lit. 'that has her fruits watered.' No other use of *ἔρδεσθαι* in a middle sense being found, many editions follow the reading *καρπούς τ' ἄρδομέναν θ'*, i.e. 'and the fruits, and the well-watered sacred soil.'

l. 285. *ἄμμα αἰθέρος*, sc. the sun. The meaning is, 'it is high time to be moving, as the sun is high.'

l. 289. *Ἰδέας*, gen. after *ἀποσεισάμεναι*, used here of bodily form, as in Plat. Protag. 315 e (*Ἀγάθων τὴν Ἰδέαν πάνυ καλός*). It will be noticed that the language of this song of the Clouds, an evident imitation of some familiar form of sacred poetry, is overlaid with epithets, and repetitions of words.

l. 295. Join *θεῶν σμήνος*, 'a swarm of deities,' like *ἔσμος γυναικῶν*, Lysist. 353. *Ἄουδαῖς* (if the reading be correct) must mean 'with singing.'

l. 296. *οὐ μὴ σκώψεις*, lit. 'wilt thou not not-jeer?' etc. Translate 'Refrain from jeering, and from doing what those scurvy burlesquers do.' *τρυγοδαίμονες* is a sort of concentrated comic form, from *τρίξ*, the wine-lees with which the players' faces were stained in the early days of comedy, while the whole form of the word has an echo of *κακοδαίμονες*.

l. 300. *λιπαράν*, 'splendid,' lit. 'shining,' 'sleek.' This favourite epithet of Athens was first used by Pindar, and became so hackneyed as to form a frequent butt for the wit of comic poets. Aristophanes (Ach. 639) declares that it suits 'sardines in oil,' better than his city.

l. 302. *οὐ σέβας*, 'where reverence is paid to unutterable mysteries, where the temple [of Demeter and Cora at Eleusis] that receives the initiated opens wide its gates (so *πίλας ἀναδεικνύναι* Soph. El. 1458) at the holy rites; and where there are,' etc.

l. 307. *πρόσοδοι*, 'processions,' as in Pax 397, and Xen. Anab. 6, 1. (5, 9). Such processions were seen at the Panathenaea.

l. 311. *Βρομία χάρις*. The 'festivity of Bromios at the incoming of spring' is the 'great' or 'city' Dionysia, the celebration of which began on the 9th of Elaphebolion; i.e. towards the end of March.

l. 312. *ἐρεθίσματα*, 'provocatives.' Critias is said to have called Anacreon *συμποσιῶν ἐρεθίσμα*.

l. 316. *ἀργοῖς*, 'lazy,' comes in at the end of the line as a surprise, where some word like *εὐσεβής* or *ἀγρός* might have been expected.

l. 318. The moral value of the gifts degenerates as the list proceeds.

'Sententiousness and logic and intellect' are very well; but 'humbag and circumlocution and bamboozling and over-mastering' are of a more doubtful character. Phaeax (Eqq. 1377 foll.) is called *γνωμοτυπικός καὶ σαφής, καὶ κρουστικός, | καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ*, 'sententious and intelligible and bamboozling, and masterful over the noisy mob.' The words have a sort of semi-philosophical colouring.

l. 319. *ταῦτ' ἄρα*, 'therefore it is that;' in fuller form, viz. *διὰ ταῦτ' ἄρα*, Av. 486. See inf. 335, 353.

l. 320. *καπνοῦ*. A regular word for what is 'unsubstantial,' joined with *φλυαρία*, Plato, Rep. 9. 581 d. Cp. *καπνοῦ σκιά*, Soph. Ant. 1170.

l. 321. *γνωμίδιαι*, 'and having pricked wit with a witticism to counterargue the opponent's argument.' In other words, he wants to figure as one of the 'dialectici qui ipsi se compungunt suis acuminibus' Cic. Orat. 2. 38, 158.

l. 323. *Πάρνηθα*. The theatre being open to the sky, Socrates was able to direct the gaze of Strepsiades towards Mount Parnes, on the Boeotian frontier, and to pretend that the Clouds were to be seen 'coming softly down' the hill side, 'trailing aslant through the hollows and the thickets,' on their way to the theatre. Now they have come 'close to the entrance' (*παρὰ τὴν εἴσοδον*), the regular door by which the chorus trooped in upon the stage; and at last Strepsiades sees them—as they come in faster and faster, and he hails them with reverent words.

l. 331. *οὐ γὰρ μὰ Δι'*, i. e. ['yes, no doubt you did,] for, verily, you don't know that it is they who.' The word *σοφιστής* originally implied no dispraise, but merely meant 'a man of wisdom and skill.' Orpheus is so called, (Eur. Rhes. 924); and Herodotus gives the name to the Seven Sages (1. 29), and to Pythagoras (4. 95). The word first began to suggest the idea of dishonesty or immorality when applied to paid teachers of logic and rhetoric. Cp. Xen. Mem. 1. 6, 13 *τὴν σοφίαν τοῖς ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*. It seemed indecorous to make merchandise of true wisdom, and there was a suspicion that the article so offered for sale was itself a sham.

l. 332. *Θουριόμαντις*. In 'Thurian prophets' there is a sneer at the Athenian soothsayer Lampon, who had worked himself into high favour, and had been appointed to conduct a colony to Thurii, 444 B. C. The 'medicine-men' probably allude to Hippocrates and Herodicus, who may be supposed to have given themselves airs on the strength of their medical skill. Plato, Rep. 405, speaks with something of contempt of the *κομφοὶ Ἀσκληπιάδαι* of his day, and complains that Herodicus introduced the system of doctoring invalids who had better have been left to the chances of nature. The 'idle fops (*ἀργο-κομήτας*) have signet rings and fine trimmed nails,' or, as others say, 'rings right up to the nails,' or 'rings set with onyxes.' 'The song-twisters of

cyclic choruses' are the 'dithyrambic poets of the day.' The dithyrambic choruses stood or danced 'in a ring' round the altar of Bacchus; the tragic choruses were arranged in a square (*τετράγωνοι*). They are all lumped together as 'astrological quacks,' perhaps with special allusion to the astronomical studies of Anaxagoras and Hippias of Elis, and the mathematics of Meton, who is made to say (Av. 995) *γεωμετρήσαι βούλομαι τὸν ἄερα*.

1. 334. Join *βόσκουσα ἄργούς*, 'keep in idleness, because they write poetry about them.'

1. 335. *ταῦτ' ἄρα*, see sup. 319, 'Therefore it was that they kept celebrating in poetry.' The dithyrambic poets used such fine similes and synonyms to describe shapes and movements of the Clouds.

1. 337. *εἶτ' ἀερίας, διεράς*, 'next they described them as [sc. *νεφέλας ἐποιοῦν*] atmospheric, liquid; as air-floating birds with hooked talons.' There seems something wrong about this pair of epithets, slipped in between nouns substantive. Reisig would omit the commas and read *ἀερίας διεράς*, 'of the moist atmosphere.' The fem. adj. *ἀερία* may be used as a substantive, as in Homer *ὑγρή, ζεφυρή, ῥοίη*, etc. Notice the Doric dialect in these dithyrambic specimens, as e. g. *ἐκατογκεφάλου* for *ἐκατοκεφάλου*.

1. 338. *ἀντ' αὐτῶν*, 'in recompense for these [compliments] they gulped down slices of fine big conger, and bird-flesh of thrushes.' Soc. 'Well but wasn't it all very deservedly [enjoyed] because of [their praise of] these goddess-Clouds?' These dainties would be enjoyed by the dithyrambic poets at the table of the Choragus, while the chorus was training.

1. 340. *τί παθοῦσαι* means properly 'under what pressure?' referring to external influences. The contrasted phrase *τί μαθόν*, inf. 402, implies 'on what inducement?' 'what made you *think* of doing it?' The former might be rendered '*qua de causa*;' the latter '*qua de ratione*.'

1. 341. *εἴξασι*, a form of the 3rd pers. plur. of *εἶκομαι*, found here and in ver. 343, Av. 96, 383, Eur. Hel. 497, I. A. 848. We may suppose that the Chorus wore loose and floating drapery and female masks with long noses (*ρίνας* 344): this astonishes Strepsiades, who says, 'yonder clouds,' *ἑκεῖναί γ'* [sc. in the sky visible over his head], 'are not like that.'

1. 347. *Κενταύρω*. Porson compares Shakespeare, Hamlet, 3. 2; Antony and Cleopatra, 4. 12.

1. 348. *γίγνονται πάνθ' ὃ τι*, 'they turn into anything they please.' Cp. Homer, Od. 4. 17, of the transformation of Proteus, *πάντα δὲ γιγνώμενος περῆσεται*. Notice the curious combination of *πάνθ' ὃ τι* instead of *πάν ὃ τι*, comparing Eur. Ion 233 *πάντα θεᾶσθ' ὃ τι καὶ θέμις ὄμμασι*.

l. 349. *ἄγριόν τινα*, 'a brutal specimen of those shaggy fellows.' The son of Xenophantes is Hieronymus the dithyrambic poet, of whom the Schol. says, *ἐκαιμαρδεύτο ὡς πάνυ κομῶν*, the wearing of long hair being considered at Athens a mark of conceit and haughtiness in grown men. By *μανίαν* is meant 'lewdness,' specially characteristic of the Centaurs. *ἦκασαν*, aor. of custom.

l. 351. *Σίμωνα* (reckoned along with *Κλεώνυμος* among the *ἐπίδροκοι* inf. 399) is called by the Schol. 'a sophist;' and Eupolis accuses him of downright theft, *ἐξ Ἡρακλείας ἀργύριον ὑφέιλετο*.

l. 353. *ταῦτ' ἄρα*. See sup. 319. *Κλεωνύμος*, 'the Falstaff of Aristophanes,' is as fat and as cowardly as that hero. He tried to shirk military service (Eqq. 1369 foll.), and, when in the field, he fled 'relicta non bene parmula' (*βίψασπις*). Cp. Vesp. 19, foll., Av. 1473. In Vesp. 592 he is called *Κολακάνυμος ἀσπιδαβολῆς*.

l. 354. *ἔλαφοι*, sc. the 'timidi dammae cervique fugaces.'

l. 355. *Κλεισθένης ὁ Σιβυρτίου* is represented as smooth-faced as an eastern Eunuch, Acharn. 118. His effeminacy is a constant butt of Aristophanes, who sometimes gives his name a feminine termination, sc. *Κλεισθένη* Thesm. 763.

l. 360. *εἴπερ τινὶ κάλλω . . κάμοί*, 'if ye have ever done it for anyone else . . . utter also for me,' etc. The expression *ῥήξατε φωνῆν*, 'give vent to your voice,' occurs in Hdt. 1. 85; cp. Eur. Suppl. 710 *ἔρρηξε δ' αὐδῆν*, and Virgil, Aen. 2. 129 'rumpit vocem.'

l. 361. Prodicus of Ceos, who is numbered here among the transcendental philosophers (*μετρωροσοφισταί*), was known for an etymological treatise *περὶ ὀρθότητος ὀνομάτων*, his pedantic accuracy in which respect is often playfully alluded to in Plato's dialogues. From his treatise called **Ἦραι* comes the famous story of the 'Choice of Heracles,' Xen. Mem. 2. 1. 21 foll. He is said to have charged extortionate fees to his pupils (Cratyl 884 b), and Socrates laughingly says that he often hands over to the training of Prodicus those of his hearers 'who are so barren as never to be pregnant with a thought of their own' (Theaet. 151 b).

l. 362. *βρενθύει*. This description of the 'lofty gait' and 'sidelong glances' of Socrates is pleasantly reproduced by Alcibiades in Plato's Symp. 221 b. Cp. also Phaedo 117.b ὁ Σωκράτης . . ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον.

l. 363. *κάφ' ἡμῖν*, 'and relying on us;' cp. Acharn. 330 *ἢ 'πὶ τῷ θρασύνεται*;

l. 370. *ῥόντα*, sc. τὸν Δία.

l. 371. *αἰθρίας*, so *κονία* Ach. 18; *αικία* Eccles. 663; 'in fine weather;' a genitive expressing point of time, as *νυκτός*, *χειμῶνος*, and inf. 721, *φρουράς*. For the sentiment cp. Lucr. 6. 400 'denique cur

nunquam caelo iacit undique puro Iupiter in terras fulmen?' ταύτας δ' ἀποδημείν, under the government of χρῆν, 'and that these [Clouds] should be far away.'

l. 372. προσέφυσας, 'this [illustration] you have admirably adapted to your present argument.' προσφύειν, lit. 'to make to grow to,' cp. Aesch. Suppl. 276 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.

l. 375. ὦ πάντα σὺ τολμῶν, he means, 'you man of reckless daring,' as in Soph. O. C. 761. Strepsiades is shocked at the rationalism of Socrates.

l. 376. φέρεσθαι, 'to sweep along.'

l. 377. κατακρημνόμεναι, 'hanging downwards,' from κατακρήμναι, another form of κρέμαμαι. So of the grapes hanging from a vine, κατακρημνῶντο δὲ πολλὰ βότρυες Hymn Hom. 7. 39. ἀνάγκη was used by the physical philosophers of the day to express what we now call 'natural laws,' such as 'gravitation;' Democritus affirming that πάντα κατ' ἀνάγκην γίνεσθαι. The views enunciated by Socrates are like those of Anaxagoras who called 'thunder' σύγκρουσις νεφῶν, and 'lightning' ἐκτριψις νεφῶν. Cp. also Lucret. 6. 96 'tonitru quatiuntur caerulea caeli, | propterea quia concurrunt sublime volantes | aetherae nubes contra pugnantibus ventis.'

l. 380. δίνος. This 'aethereal whirl' must not be identified with the 'vortex' theory of Democritus, which represented the impalpable atoms as setting to various centres, and thus creating all sensible objects. Aristophanes seems rather to allude to the 'rotation of the heavens,' οὐρανοῦ φορὰν (or δίνην), which (according to Empedocles) regulated the motion of the earth. This notion had been popularized by Euripides, who speaks of οὐράνια δῖνα νεφέλας δρομαίου Alcest. 244; and αἰθέριος ῥύμβος ('rotation') in Frag. Pirith. 2. Aristophanes prefers the rarer masculine form δίνος, from its resemblance to Διός, and from its sounding more like a proper name. Cp. Lucret. 5. 622 'cum caeli turbine ferri.' The Scholiast says that Strepsiades understands here another meaning of δίνος, viz. 'a round-bellied pitcher or pot;' which falls in with the interpretation of the word inf. 1473.

l. 381. ὁ Ζεὺς οὐκ ὄν, 'the fact of Zeus being non-existent,' in apposition to τοῦτ'.

l. 385. τῷ = τίνι, sc. 'quo argumento,' as τῷ τοῦτο κρινεῖς; Plut. 48; Transl. 'How may one be convinced of this?'

l. 386. ἀπὸ σαυτοῦ, 'by an illustration from yourself.'

l. 388. δεῖνά ποιεῖ γ' εὐθύς μοι, 'it (sc. ἡ γαστήρ) at once lets me know (μοι) its distress and disturbance.' So Thuc. 5. 42 Ἀθηναῖοι δεῖνά ἐπόλουν (indignabantur) νομίζοντες ἀδικεῖσθαι.

l. 389. ζῶμιδιον, 'the drop of broth;' the diminutive intensifying by contrast the loudness of the noise produced.

l. 390. ἐπάγει, sc. ἡ γαστήρ, 'subjungit.'

l. 396. καὶ καταφύγει. The antithesis is loosely put. It would be more clearly expressed τοὺς μὲν καταφύγει, τοὺς δὲ περιφλύει, 'some of us it burns to ashes, and others, that survive, it singes.'

l. 399. Κρόνια are 'old-world notions,' belonging to the primaeval times of Cronus. βεκεσεῖληνε is modelled on the word προσέληνος, 'pre-lunar,' an epithet chosen for themselves by the Arcadians to express their early origin. The prefix βεκεε- recalls the experiment of Psammetichus II (Hdt. 2. 2), who shut two babies up with a she-goat, and waited to hear their first utterances, expecting thereby to learn what was the primitive language. Their first cry was βεκ (imitating the bleat of their foster-mother), and the king having learned that βεκόσ was the Phrygian word for bread, felt that he had established a science of Comparative Philology. The whole word may be rendered 'antediluvian.'

l. 400. Θέωρος, a different character to the one mentioned in Eqq. 608, is described as a flatterer Vesp. 42 foll., ib. 418 Θέωρου θεοεισεχθρία. His perjury is probably in connection with his embassy to Sitalces, Ach. 134 foll.

l. 401. Ἀθηναίων, quoted in Homeric dialect, from Od. 3. 278. Cp. Lucret. 6. 417 'postremo cur sancta deum delubra suasque | discutit infesto praeclaras fulmine sedes? . . . | altaque cur plerumque petit loca plurimaeque eius | montibus in summis vestigia cernimus ignis?' and ib. 387 quodsi Iuppiter atque alii divi . . . iaciunt ignem, cur quibus incautum scelus aversabile cumquest | non faciunt icti flammās ut fulguris halent?'

l. 402. τί παθών; see on sup. 340. Some MSS. read τί μαθών here.

l. 404. άνεμος. Cp. Lucret. 6. 124 foll. 'cum subito validi venti conlecta procella | nubibus intorsit sese conclusaque ibidem | turbine versanti magis ac magis undique nubem | cogit uti fiat spisso cava corpore circum, | post, ubi conminuit vis eius et impetus acer, | tum perterricrepro sonitu dat scissa fragorem;' ib. 276 foll. 'insinuatus ibi vortex versatur in arto, | et calidis acuit fulmen fornacibus intus; | nam duplici ratione accenditur; ipse sua cum | mobilitate calescit, et e contagibus ignis.'

l. 406. πικνότητα is, then, the 'compression' of this wind which has swollen the cloud.

l. 408. ἀτεχνῶς = 'exactly;' distinguished in meaning from ἀτέχνως, paroxytone. The Διάσια is described by Thucydides (1. 126) as Διὸς ἑορτῇ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ ἑρεΐα, ἀλλὰ θύματα ἐπιχώρια, these θύματα generally being cakes or biscuits in the form of animals. Comparing inf. 864 we see the Διάσια was kept as a sort of fair, where toys were bought for the children.

L. 409. *ὄπτων (ὄπτῶν)*, 'I was roasting a haggis for my kinsmen, and in my carelessness I did not slit it (*ἔσχων*, imperf. from *σχάω*, a collateral form of *σχά(ω)*).' This 'haggis' was a sheep's paunch filled with minced liver, fat, etc.: in roasting it a slit or hole had to be made in it, as a vent for the confined air. A similar haggis is described in *Odyssey* 20. 24 foll.

L. 414. *τὰ ταλαιπωρον*. This list of virtues that the Chorus commends to Strepsiades represents just those that his contemporaries assigned to Socrates, *ἀφροδισίων καὶ γαστρὸς πάντων ἀνθρώπων ἐγκρατέστατος ἦν, εἶτα πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος* Xen. Mem. 1. 2, 1; so Plato, *Symp.* 220 a, b. Here *ἀνοήτων* is parallel to the *ἀφροδισίων* in Xenophon; cp. Eur. *Troad.* 989 *τὰ μωρὰ γὰρ πάντ' ἐστὶν Ἀφροδίτῃ βροτοῖσι*. But Socrates could hardly have been thought of as *γυμνασίων ἀπέχων*, which fact suggests the possibility that the true reading is preserved in the quotation of the lines by Diog. Laert. 2. 5, 27 *οἴνου τ' ἀπέχει κάδῃφθαγίας*, 'and gluttony.'

L. 419. *πράττων* refers to 'political action,' as its connection with *βουλεύων* and *τῇ γλώττῃ πολεμίζων* further shows.

L. 420. *ἔνεκέν γε*. Strepsiades is ready to guarantee all these requirements, saying gaily, 'Well, as far as a stubborn heart goes, be quite at ease: I can cheerfully offer myself in those respects [as an anvil for one] to hammer on.' For *παρέχοιμ' ἄν* without the reflexive *ἐμαυτὸν* cp. *Soph. Aj.* 1146 *πάτείν παρέιχε τῷ θέλοντι ναυτίλων*.

L. 423. *ἄλλο τι δῆτ' οὐ νομεῖς*, 'in full,' *ἄλλο τι δῆτα [ποιήσεις ἢ] οὐ νομεῖς*, lit. 'will you do anything else than refuse to believe?' In Plato this elliptic use of *ἄλλο τι* has passed into a regular formula with the sense of 'nonne,' as *ἄλλο τι δμολογοῖ ἄν* = 'nonne confitebitur?' *Symp.* 200 d. Transl. here 'will you not refuse to believe?'

L. 425. *οὐδ' ἄν ἀπαντῶν (ἀπαντᾶω)*, 'I wouldn't do it even if I met them, [much less would I seek their company].'

L. 427. *ὃ τι σοὶ δρῶμεν*, conjunctive, 'what we are to do for thee.'

L. 430. *ἑκατὸν σταδίοισιν*, 'to be best of all the Greeks in oratory by a hundred furlongs.' A similar hyperbole occurs in *Ran.* 91 *Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα*.

L. 432. *ἐν τῷ δήμῳ*, 'in the public assembly,' sc. the *ἐκκλησία*. Cp. Plato, *Euthyd.* 284 b *οἱ ῥήτορες ὅταν λέγωσιν ἐν τῷ δήμῳ*. Translate *γνώμας νικήσει*, here (and in *Vesp.* 594) 'shalt carry resolutions.' See note on sup. 99, and cp. Plato, *Gorg.* 456 a *οἱ νικῶντες τὰς γνώμας περὶ τούτων*.

L. 433. *μή μοι γε*, sc. *εἶπητε*, to which *λέγειν* is object, 'don't talk to me of my moving important resolutions.' So *μή μοι* sup. 84; *Vesp.* 1179 *μή μοι γε μίθους*.

L. 434. *ὅσα*, 'only so much as to,' like Lat. 'tantum.' Cp. *οὐδὲν*

ἄρ' ἐμοῦ μέλον ὄσον δὲ μόνων εἶδέναι Vesp. 1288. ἐμαυτῷ, 'in my own interest.'

1. 436. προπόλοισι, 'our attendants,' sc. Socrates and his followers.

1. 437. κοππατίας, see sup. 23.

1. 438. χρήσθων (1st aor. imperat.), 'let them deal with me just as they please, I hand over this body of mine to them for beating, for hunger, thirst, squalor, cold, for flaying into a wine-bottle.' Cp. Eqq. 370 δερῶ σε θύλακον κλοπῆς, 'I'll flay you into a bag for stolen goods.' Grammatically, the subject of τύπτειν and δέρειν is ὑμᾶς; and ἐμέ the subject of the other infinitives. ριγῶν, as in Ach. 1146; Av. 935; Vesp. 446, the Attic form of infin. for the common form ριγοῦν.

1. 448. κύρβις, 'a walking statute-book,' 'a *corpus iuris*.' The κύρβεις were triangular pyramids of wood revolving on a pivot, whereon were written the laws of Solon. Cp. Av. 1354 ἐστὶν ἡμῖν τοῖσιν ἔρρισιν νόμος παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν. τρύμη is properly 'a hole,' but from the idea of a hole making its way through anything, it is used here for a 'sharper.' μάσθλης, 'a supple-jack,' lit. a strap of soft-dressed leather. γλοιός, 'a slippery knave.' He is to unite in himself the two opposite qualities of the εἴρων and ἀλάζων, the former being a 'dissembler,' understating the truth about himself; the latter an 'impostor,' who overstates it. ἀργαλέος seems to mean what we call an 'awkward customer.' ματιολοιχός is the MS. reading, an uncertain word, for which most editions adopt ματτυλοιχός, Bentley's emendation from Athenaeus 14. 663 c, who gives the word ματτήη as a 'dainty dish.'

1. 452. ἀπαντῶντες, i.e. οἱ ἀπαντῶντες, 'they that meet me.'

1. 455. ἐκ μου, i.e. 'made of my flesh;' so Eqq. 372 περικόμματ' ('mincemeat') ἐκ σου σκευάσω.

1. 457. τῷδ' ἐ γε. The Chorus talks admiringly of Strepsiades and his courage. With the words ἴσθι θ' ὡς the Choreutes turns to him and addresses him. Join παρ' ἐμοῦ . . . ἔξεις.

1. 461. πείσομαι (πάσχω), 'what will be my case?'

1. 465. ἄρα γε τοῦτ' ἄρ'. The coincidence of the interrogative ἄρα and the inferential ἄρα is unusual, but the meaning is simple enough, 'Shall I then ever behold this with my eyes?'

1. 466. βουλομένους, 'wishing to impart their views to you, and to come to a conference, ready to consult with you about claims and counterpleas involving many talents, subjects meet for a mind like yours.' Cf. ἄξιον γὰρ Ἑλλάδι Ach. 8; τῇ πόλει γὰρ ἄξιον ib. 204. This rendering makes πράγματα depend on συμβουλευσομένους, as Thuc. 8. 68 ὅστις ζυμβουλεύσασαί τι. Here ἀντιγραφαί are the demurrers and objections taken by the defendant to the plaintiff's accusation, which is especially represented by πράγματα. Cp. Vesp. 1426 δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.

l. 476. ἀλλ' ἐγγείρει, 'take in hand;' addressed to Socrates. προδιδάσκειν seems to mean, 'to carry on his education,' the preposition giving the notion of advance from point to point.

l. 479. μηχανάς. Socrates means 'methods' or 'plans,' but Strepsiades understands the word to mean 'engines of war,' such as battering-rams; μηχανάς προσῆγον τῇ πόλει Thuc. 2. 76. Perhaps we should render μηχανάς 'ingenuities,' which sounds sufficiently like 'engines' to suggest the misunderstanding.

l. 487. λέγειν μὲν, 'the power of speaking is not in it, but that of cheating is.' The antithesis seems poor and meaningless. Possibly there is a feeble joke in the contrast of λέγειν and ἀποστ-ίρειν ('speak'), as though he had said, 'I can't *chat*, but I can *cheat*.'

l. 490. ἔφαρπάσει, 'snap it up;' so προβάλωμαι = 'chuck you something,' both words suggesting the κυνηδόν. Cp. Vesp. 916 ἦν μὴ τι κάμοί τις προβάλλη τῷ κυνί. δέει, not δέη, 'lest you be actually in need of a flogging;' so Eur. Phoen. 93 μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται, or Plato, Lach. δρῶμεν μὴ Νικίας οἴεται τι λέγειν καὶ οὐ λόγον ἔνεκα ταῦτα λέγει.

l. 495. ἐπιμαρτύρομαι, sc. τοὺς παρόντας, like Lat. *antestor*, for fear that the assailant should deny having given the blow; cp. inf. 1222, 1297.

l. 496. ἀκαρῆ, sc. χρόνον, lit. 'an indivisible amount of time,' i. e. 'a moment' (ἀ-κείρω).

l. 497. κατὰθου θοιμάτιον. The connection seems to be that Socrates is so well satisfied with the practical wisdom of Strepsiades, that he is ready instantly to admit him to the φροντιστήριον, to enter which he must leave his cloak behind. Strepsiades thinks it is the preparation for a flogging. See inf. 857, 1498, and 719.

l. 499. φωράσων, 'to search for stolen goods.' A man with a search-warrant had to enter the suspected premises unclad, for fear that he might convey the missing property thither, under his cloak, and then pretend to have discovered it. Cp. Ran. 1364 Ἐκάτα παράφηνον ἐς Γλύκης, ὅπως ἂν εἰσελθοῦσα φωράσω.

l. 502. τῷ τῶν μαθητῶν, 'to which of the disciples shall I become like?' By φύσιν Socrates means 'character,' while Strepsiades understands it of 'bodily condition,' so that he is reminded of Chaerephon's meagre and ghostlike look.' See note on sup. 104.

l. 506. ἀνύσας τι, 'with what speed you may;' lit. 'having made some despatch.'

l. 507. μελιτοῦτταν (Attic contraction for μελιτόεσσαν, as οἰνοῦτταν Plut. 1121 for οἰνόεσσαν), sc. μάζαν, 'a sweet-cake,' honey in Greece being used for all the purposes for which we now employ sugar.

l. 508. εἰς Τροφωνίου, sc. ἄντρον. This was a natural fissure in the

limestone rocks of Lebadeia in Boeotia, and was celebrated as early as the time of Croesus (Hdt. i. 46) as one of the most famous Oracles. Pausanias, who had himself visited the cave, describes (9. 39, 2-14) how the enquirer, after a course of lustral washings and sacrifices, and after drinking of the spring of Oblivion to make him forget his former thoughts, and of the spring of Remembrance to impress upon him the coming revelation, descended a ladder, carrying a cake to appease the serpents and other noisome beasts that haunted the cave. Reaching the bottom of the shaft he had to creep on hands and knees through a narrow opening to the actual place of the Oracle. There a sort of stupor came over him, during which he received such visions as were vouchsafed him; at last he woke up from his trance with a splitting headache, and in such terror that it was months before he could smile again. No wonder Strepsiades did not like the look of the entrance into the *φροντιστήριον*, if it reminded him of this awful place!

l. 509. *ἔχων*, see sup. 131.

l. 510. The Chorus wishes Strepsiades good luck as his retreating form disappears down the passage to the Contemplatory. Then, while the stage is clear of all the actors, the Chorus files forward, and the leader makes an address to the spectators in the name of the author of the play. This regular address, which, because it dealt with subjects unconnected with the plot, was called the 'Digression' (*παράβασις*), is peculiar to the old comedy, but not indispensable, as it is wanting in the Eccles., Lysistr., and Plutus. It must be remembered that we are here reading the *second* edition of the 'Clouds' (see Introduction); so that the failure of which the poet speaks refers to its earlier and unsuccessful exhibition. 'I hope,' he says, 'you will receive more graciously my recast of the play: it is the best I ever wrote. And I think I can reckon on your good taste, for you took very kindly to my first youthful essay.' My comedy, while full of clever novelties, introduces no obscene exhibitions on the stage, no coarse jokes, no rude horse-play, no claptrap, no cruel personalities. Therefore I hope you will show your good sense by signifying your warm approval' (vv. 518-562).

l. 519. *ἐκθρέψαντα*, i. e. 'his dramatic talent had been fostered by the theatrical representations at the Dionysia from year to year.

l. 520 *οὕτω νικήσωμαι*, 'May I win the prize to-day and be reckoned a clever poet as surely as (οὕτω . . . ὥς), it was in my honest belief (ἡγούμενος) that you were an audience of shrewd critics (δειλοῦς), and that it was the most cleverly constructed of all my comedies, that I chose to give a taste to you, first of all the world, of the play which caused me the greatest amount of bother. And after all that (εἴτα) I was obliged to retire, having been worsted by vulgar playwrights, though I never deserved it. That's the grievance I have against you, so clever as you

are, you for whom I took all that trouble. But, notwithstanding, I never will, if I can help it, desert the cause of the shrewd critics among you.' He is taking credit to himself for having been generous enough to exhibit the first, and unsuccessful, edition of the 'Clouds' to the Athenian people at the great Dionysia in the city (πρώτους .. ἑμῶς), instead of representing it, as he might have done, at the theatre in the Peiraeus, or at the country Dionysia. And as he had done this with full confidence in the appreciativeness of his audience, and the intrinsic value of his play, it was doubly hard to have been beaten, as he was; Kratinus winning the first prize with his Πυτήνη, 'the flask,' and Ameipsias the second with his Κίννος. But he attributes this defeat to the ignorance of the κριταί, and not to the clever audience before whom he played; and therefore he loyally comes before them again.

l. 528. ἐξ ὅτου, 'from the time when,' answered by ἐκ τούτου, 'thenceforth,' inf. 533. ἐνθάδε, 'here,' i.e. 'in this very theatre.' ὁ σόφρων τε χῶ καταπύγων, 'my Modest Man and my Rake (characters in his early play of the Δαιταλεῖς or 'Banqueters,' 427 B.C.) were most warmly praised by men with whom it is a pleasure even to speak.' He means the judges and the spectators who approved the play.

l. 529. κἀγώ, 'and I (for I was still a maid, and it was not right for me to be a mother yet) exposed my bantling, and another girl took it and reared it, and you generously nurtured it and educated it. From that time forth I have from your hands a sure pledge of sound judgment. So to-day (νῦν), like Electra in the play (ἐκείνην), this comedy of mine has come seeking, if she may chance to meet with spectators no less clever. For if she do but catch sight of it she will recognise her brother's curl.' The intention of all this badinage is to remind the audience of their kind reception accorded to the play of the Δαιταλεῖς, which he takes as an earnest of their present approval. He had been too young in B.C. 427 to enjoy the rights of full citizenship, and so he could not ask permission to bring his own play on the stage (χορὸν αἰτεῖν). So the actor and poet Philonides (παῖς ἑτέρα) had to take up the poor unacknowledged thing and present it as his own, and the audience took to it at once with most fatherly affection. What they had done for the 'Banqueters' Aristophanes is convinced they will do for his new comedy, which will instinctively recognise the former appreciative spectators, just as Electra (in Aesch. Choeph. 164 foll.) recognises the lock of Orestes' hair hung upon Agamemnon's tomb.

l. 540. κόρδαχ' εἴλκυσεν, 'danced a Kordax;'; this was an unseemly dance, accompanied by indecent gestures. With εἴλκυσεν expressing the 'trailing step' of a slow measure cp. Pax 328 ἐν τούτῳ μ' ἔασον ἐλκύσαι.

l. 541. ἀφανίζων. He brings on the stage no testy old man, stick

in hand, 'drubbing the other actors to conceal the badness of the jokes,' nor makes the Furies rush torch in hand across the stage, nor introduces a noisy and shouting (λού, λού) procession.

l. 545. οὐ κομῶ. Probably the poet is making a grotesque allusion to his own premature baldness, as in Pax 769 foll., and playing upon the double meaning of κομᾶν, 'to be proud,' and 'to wear long hair.' One may translate, 'I don't give myself (h)airs.'

l. 549. μέγιστον ὄντα, 'at the height of his power,' sc. after his success at Sphacteria, 425 B.C. The allusion is to the attack he had made upon Cleon in the 'Knights,' which was exhibited in the same year as Cleon's victory. With γαστέρα cp. Eqq. 454 παῖ' αὐτὸν . . . καὶ γάστριζε.

l. 550. οὐκ ἐτόλμησα, 'I wasn't hard enough to jump on him again when he was down.' κειμένῳ is probably equivalent to τεθηγκότι, seeing that Cleon never experienced any political 'downfall,' but died in 422, the year after the exhibition of the 1st edition of the 'Clouds.' This Parabasis, which belongs to the 2nd edition only, must of course have been later than B.C. 421, as it alludes to the Maricas of Eupolis, which was brought out in that year. But Aristophanes did not altogether spare the memory of Cleon, as we see from the 'Wasps' and the 'Peace,' and indeed from inf. 581, unless that passage remains unaltered from the 1st edition.

l. 551. οὔτοι, 'these fellows,' sc. his rival playwrights.

l. 553. τὸν Μαρικᾶν παρέλκυσεν (implying something clumsy and awkward in the representation); 'when he had, like a miserable wretch, miserably turned inside out my play of the "Knights," having foisted into his Maricas (αὐτῷ), for the sake of the Kordax, a tipsy old woman, whom Phrynichus had long ago made a character of—the old woman whom the sea-monster was going to eat.' Eupolis had borrowed the general scheme of the 'Knights' from Aristophanes; and in order to ridicule the mother of Hyperbolus, had plagiarised on Phrynichus' burlesque of the 'Andromeda' or 'Cassiopeia.' We may suppose that the place of the princess, bound to the rock, was supplied by this drunken hag, who, probably, ends by dancing a vulgar 'break-down,' to express her joy at being rescued from the monster.

l. 556. ἐποίησεν ἐς, 'wrote in ridicule of.' Hermippus, a dramatist of the time of Pericles, had made fun of Hyperbolus and his mother in his play of Ἀρτοπαλίδες. By εἰδουσιν he means 'they are ever bringing all their weight down upon him.' Perhaps, 'peg away at Hyperbolus.'

l. 559. τῶν ἐγγέλεων. Cleon is compared (Eqq. 864 foll.) to an eel-catcher, who stirs up the mud that he may get more fish, ὅπερ γὰρ οἱ τὰς ἐγγέλεισι θηρώμενοι πέπονθας, | ὅταν μὲν ἢ λίμνη καταστῆ, λαμβάνουσιν

οὐδέν, | ἐὰν δ' ἄνω τε καὶ κάτω τὸν βέρβορον κυκῶσιν, | αἰρούσι· καὶ σὺ λαμβάνεις ἦν τὴν πόλιν ταρατῆρς.

1. 562. ἐς τὰς ὥρας τὰς ἐτέρας, lit. 'for the next set of seasons [and so on to the next], i.e. 'for all time to come,' as Eur. I. A. 122 ἐς τὰς ἄλλας ὥρας, Theocr. 15. 74 κείς ὥρας κῆπειτα, Thesmoph. 950 ἐκ τῶν ὥρων ἐς τὰς ὥρας.

1. 563. ὑψιμέδοντα. This hymn of invocation by the chorus seems to ignore the deposition of Zeus and the reign of Dinos.

1. 567. μοχλευτήν, 'upheaver,' referring to Poseidon as ἐννοσίγαιος and ἐνοσίχθων.

1. 571. ἵππωνόμαν, 'charioteer,' as in Eur. Hippol. 1399.

1. 579. ἔξοδος, 'military expedition with no sense about it.' The Clouds could stop proceedings in the ἐκκλησία by letting rain fall, which reckoned for an evil omen. So Dicaeopolis (Acharn. 169) ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν . . . διοσημία 'στι, καὶ βανὶς βέβληκέ με.

1. 581. εἶτα, 'then again, when you were choosing as your general that accursed Paphlagonian Tanner (Cleon is so called in Eqq. 44), we knitted our brows, and we made a terrible to-do.' This passage, unaltered from the 1st edition, seems most naturally to refer to Cleon's first στρατηγία at Pylos (Thuc. 4. 28); Aristophanes implies that his success as general there was something undeserved; the grace of the gods 'giving a turn for the good' (589) to the folly of the Athenians.

1. 583. βροντή . . . ἀστραπής, 'the thunder burst through the rift cloven by the lightning:' the words are from the 'Teucer' of Sophocles. ἐξέλειπε τοὺς ὀδοὺς does not seem here to describe a lunar eclipse, but only a continuance of bad weather, 'when neither sun nor stars for many days appeared.'

1. 587. φασὶ γάρ, cp. Eccles. 475 λόγος γέ τοί τις ἐστὶ τῶν γεραϊτέρων, | ὅσ' ἂν ἀνόητ' ἢ μῶρα βουλευσάμεθα, | ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῶν εὐμφέρειν.

1. 589. ταῦτα μέντοι, explained by the following words ἔπ' ἂν, κ.τ.λ.

1. 591. ἦν Κλέωνα, 'if having convicted Cleon the cormorant of bribery and peculation you shall then pin his neck in the pillory!' Cleon is represented in the 'Knights' (956) as having a signet ring with the device of ἄλαρος κεχηρῶς ἐπὶ πέτρας δημηγορῶν.

1. 593. αὐθὺς ἐς τάρχατον, 'coming back once more to the old state of things, you shall find that, even though you did make a mistake, the affair shall turn out with the best result for our city:' cp. πειθομένους δὲ ἄμεινον συνοίσεται Hdt. 4. 15.

1. 595. ἀμφὶ μοι αὐτε With this reading we must supply ἴσθι or rather the Doric ἔσο. 'Be about me, O king!' i. e. vouchsafe thy presence. But the regular phrase is construed with an accusative, as in Terpander's ὀρθιος νόμος, which opens ἀμφὶ μοι αὐθὺς ἀναχθ' ἐκατηβόλον

ἄδεται ἂ φρήν. Similar openings are found to four Homeric hymns; e. g. 5. 18 *ἄμφι μοι Ἑρμείῳ φίλον γόνον ἔννεπε μούσα*, and Eur. *Troad.* 511 *ἄμφι μοι Ἴλιον, ᾧ μούσα . . δεισον.* On these analogies we might better read *ἄμφι μοι αὐ σε* (sc. *ἄδεται φρήν*). This regular prelude was so thoroughly established that the verb *ἄμφιανακτίζειν* was used as an equivalent for *προσιμιάζεσθαι*.

1. 597. *ἕψηκέρῃα πέτραν*, a phrase borrowed from Pindar. The epithet is a heteroclite accus., the ordinary nominat. being *ἕψηκeros*, cp. *χρυσοκέραι' ἔλαφον* Eur. *Hel.* 382.

1. 599. *οἶκον*, the old temple of Artemis in Ephesus, built by Chersiphron of Gnossus, *Ol.* 45. It was burned by Herostratus, *B.C.* 356.

1. 602. *αἰγῖδος ἡνίοχος*, probably means 'wielder of the aegis,' as *κιάρας ἡνίοχος*. Green renders it 'charioted on thine aegis,' and compares Aesch. *Eum.* 403 *ἔνθεν διάκουσ' ἦλθον ἄτρυτον πόδα, | πτερῶν ἄτερ βοιβδούσα κέλιπον αἰγῖδος, | πάλοις ἀκμαίοις τόνδ' ἐπιεύξασ' ὄχον.* But the meaning there is rather that the movement of the goddess swelled out the folds of the Aegis than that she used the Aegis like a sail to increase her speed.

1. 604. *σελαγαῖ*, 2 pers. sing., from *σελαγεῖσθαι* (cp. *Acharn.* 924 *σελαγοῖντ' ἂν εὐθύς*), 'sparklest.' With *σὺν πεύκαις*, sc. 'the torches' carried by the Delphic Bacchanals, cp. Eur. *Bacch.* 306 *κάπι Δελφίσιν πέτραις πηδῶντα σὺν πεύκαισι*.

1. 609. *χαίρειν*, 'greeting,' the regular beginning of a letter, as often in Demosth. *Βασιλεὺς Μακεδόνων Φίλιππος Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν.* Cleon is said to have been the first to introduce this language of friendly correspondence into an official despatch from Sphacteria. *τοῖς συμμάχοις* are added because the play is acted at the Dionysia, where 'the allies' are present as spectators; cp. *Acharn.* 502 foll.

1. 612. *δραχμήν*, cognate accus. with *ᾠφέλοῦσα*, 'the amount of a drachma,' so *ᾠφελεῖν ᾠφέλειαν* Plato, *Euthyd.* 275 c. *εἰς τὰ πόδα*, 'to save torch-light.'

1. 615. This amusing picture of the sufferings of the gods through the inaccuracies of the Athenian calendar may have been happily timed, because the astronomer Meton had been endeavouring, only a few years before, to improve the current system of reckoning, and Aristophanes may have wished to make a passing hit at the 'new-fangled' change. The difficulty, which was a very old one, lay in the attempt to make the solar year (regulated by the sun's apparent crossing of the tropics) harmonize with the lunar year, which settled all the religious festivals in Athens. The solar year consists roughly of 365½ days; the lunar month of 29½ days, so that 12 lunar months = 354 days. The common system in vogue at Athens, since Solon's time, for harmonizing these

two methods of reckoning, was by arranging a cycle of 8 years (*δωκαετηρίς*), five of which consisted of the ordinary number of 354 days, while the other three were each raised to the number of 384, by the insertion of a month of 30 days. Now $354 \times 5 = 1770$, and $384 \times 3 = 1152$, which gives a sum of 2922, identical in amount with 8 solar years of $365\frac{1}{4}$ days. But as the three inserted months in the *δωκαετηρίς* consisted of 30 days instead of $29\frac{1}{2}$ (the true lunar month), there was an error in excess at the end of the cycle of $1\frac{1}{2}$ day—a very appreciable quantity. The gods might well grumble, as this would be sufficient to disarrange the whole calendar. We might illustrate it by supposing Shrove Tuesday pushed forward to Ash Wednesday, or vice versa.

l. 620. *στρεβλοῦτε*, i.e. extort evidence from slaves by torture; whereas on a festival the law-courts ought to be closed.

l. 621. Join *ἡμῶν τῶν θεῶν*. Memnon, son of Tithonus and Eos, and Sarpedon, son of Zeus, were special favourites of the Gods, and fell in the Trojan war.

l. 623. The meetings of the Amphictyonic council were held in the autumn of each year near Thermopylae (whence the name *Πυλαία* for the meeting), and in the spring at Delphi. The council was composed of two classes of representatives, *Πυλαγόροι* and *Ἱερομήμονες*. Athens sent three of the former, elected by show of hands (*χειροτονία*) and one Hieromnemon, elected by lot (*λαχῶν*), who was the highest commissioner.

l. 625. *ἀφρήθη*. Probably his official garland was blown off by a puff of wind; and the Clouds may be supposed to have sent it.

l. 627. Socrates comes out from the Contemplatory, grumbling at his aged pupil's incorrigible dulness. He swears by Respiration, Void, and Atmosphere. In sup. 424 he had declared there were no gods but 'Void, Clouds, and the Tongue.'

l. 630. *σκαλοθυρμάτια*. 'deep-dug quibbles,' apparently from *σκαλ*-, as in *σκαλεῖω*, *σκάλλω*, and *ἀθυρμάτιον*, a diminutive of *ἀθυρμα*, 'child's play,' 'amusement.' *ἄττα*, Attic for *τινά* (*ἄτινα*).

l. 632. *θύραζε πρὸς τὸ φῶς*, 'out into the daylight,' for part at least of the *φροντιστήριον* was underground.

l. 633. *ἔξει*, from *ἐξίέναι*, 'come forth.'

l. 635. *ἀνύσας τι*, see sup. 181.

l. 638. *περὶ μέτρων*. The question of 'measures' (which Strepsiades understands as 'dry measures,' and not as poetical *metres*) is considered in vv. 639-646; that of 'rhythm' in vv. 647-656. By *περὶ ἐπῶν* is meant the science of *ἡ ὀρθοπέπεια*, of which Protagoras and Prodicus were considered masters. Protagoras also advocated a strict division of the genders of nouns, cp. Arist. Rhet. 3. 5 *Πρωταγόρας τὰ γένη τῶν*

δνομάτων διήρει, ἄρρενα καὶ θήλεα καὶ σκεύη. Such studies as these, and the etymological attempts of Cratylus, were of course the new things of the day.

l. 639. ἔγωγε, sc. βούλωμαι μαθάνειν.

l. 640. διχοίνικῳ, 'I was cheated of two choenices;' the dat. is strange, but it is really instrumental, as the amount *by which* the cheating was done.

l. Medimnus = 6 ἐκτεῖς = 12 ἡμικτεῖα = 48 χοίνικες, so Strepsiades is able to say, 'wager me (περίδου) if the "semi-sixth" be not a measure of 4,' because the 'semi-sixth' is $\frac{1}{2}$ of $\frac{1}{3}$ of 48 choenices, = 4 choenices. Walsh renders neatly, 'Soc. I don't ask that, but what poetic measure you like the best—the triple or quadruple?' STREP. I think the gallon measure beats them. Soc. Pooh, nonsense, fellow! STREP. Will you bet me, then, that the quart's not "quadruple" of the quart?'

l. 647. ταχὺν ἔργον, said ironically, 'short work you would make in learning these rhythms!'

l. 649. συνουσίῳ, 'at a party;' cp. Vesp. 1209 προσμάνθανε συμποτικὸς εἶναι καὶ συνουσιῶτικὸς.

l. 651. ἐνὸπλιον, 'suited to the war-tune,' as we might say, 'to the time of a march.' This rhythm was generally based on the anapaest $\cup\cup-$, and so distinguished from the rhythm κατὰ δάκτυλον, $- \cup\cup$. The dactyl was so called because of the one long and two short joints of the finger (δάκτυλος) represented by the one long and two short feet. Strepsiades, mistaking δάκτυλος, as he had mistaken μέτρα, holds up one finger after another, and makes vulgar gestures with them.

l. 658. πρότερα τούτων, 'before these;' τούτων referring to the difficult lessons of the ἄδικος λόγος.

l. 659. τετραπόδων, a class of animals to which ἀλεκτρυόνων certainly does not belong.

l. 662. τὴν τε θήλειαν, 'you are calling the female and the male alike ἀλεκτρυόνων.' The word is of common gender, as 'fowl' with us; so for correctness' sake (ἑρθῶς) he proposes to distinguish them as ἀλέκτωρ and ἀλεκτρυάνα, just as we might suggest 'turker' and 'turkess' as a way of distinguishing between cock and hen turkey.

l. 670. τὴν κάρδοπον. The next anomaly is that a noun, shown to be feminine by the gender of the article, should have a masculine termination. In rendering, we must retain the Greek word, otherwise the anomaly disappears in translation; 'you call it ἡ κάρδοπος' (emphasising the last syllable) 'masculine, when it is feminine.' STREP. 'How do I make κάρδοπος masculine?' Soc. 'Of course you do, just as you make Κλεώνυμος.' STREP. 'How is that? tell me.' Soc. 'According to you, κάρδοπος and Κλεώνυμος are identical.' [In gender, that is, as shown

by the termination *-os*; but Strepsiades does not understand this, and is surprised to hear that the two are identical; so he answers,] 'But, my good sir, Κλεώνυμος [so far from being a κάρδοσος] hadn't got a κάρδοσος at all, but he did his kneading in a round mortar.' We must suppose his kitchen to have been very poorly furnished.

l. 680. *ἐκείνο δ' ἦν ἄν*, 'so it would run then, καρδόση. Κλεωνύμη.' Strepsiades, having got right as to the termination and gender of καρδόση, gets into a mess again by turning Κλεώνυμος into Κλεωνύμη, so that he must, as Socrates says, have a lesson about the genders and terminations of proper names (ὀνομάτων).

l. 688. *οὐκ ἄρρην' ὑμῖν ἔστιν*; 'are they not masculine in your view?' So Od. 4. 569 *καὶ σφιν γαμβρὸς Διὸς ἔσσι*, 'and in their eyes thou art son-in-law of Zeus.'

l. 690. Ἄμυνία. Here the vocative of Ἄμυνίας is identical in termination with a feminine nominative.

l. 693. *ἀτὰρ τί ταῦτα*, 'but why am I learning these things which we all know?' Soc. 'That isn't the case at all.' The words *οὐδὲν μὲ Δί' ἔστι* seem a strange answer to Strepsiades' question. Perhaps they mean *οὐδὲν μανθάνει ὧν πάντες ἴσμεν*, 'you are not learning what everybody knows, but a piece of rare new science.'

l. 696. *ἔνταυθά γε*, sc. on the *ἀσκάτης*, sup. 633. With *μὴ ἔθ' ὄφ' ἔκφροντίσαι με κέλευσον*.

l. 698. *οὐκ ἔστι παρὰ ταῦτα ἄλλα*, 'there is no other way besides this;' so Plat. Phaedo 107 *ἀ οὐκ ἔχω παρὰ ταῦτ' ἄλλο τι λέγειν*.

l. 700. *σαντόν*, is governed both by *στρόβει* and *πυκνώσας*, 'twist yourself in every way, gathering yourself together.' The next words are intended as a sneer at the *desultory* method of the Sophists.

l. 710. *Κορίνθιοι* is, of course, a surprise for *κόρεις*. Perhaps we might say 'Bulgarians,' for the sake of the sound.

l. 712. *ψυχὴν ἐκπίνουσιν*, 'are drinking up my life-blood;' so Soph. El. 785 *τοῦμὲν ἐκπίνουσ' αἶμα | ψυχῆς ἄκρατον αἶμα*.

l. 718. *καὶ πῶς*; sc. *οὐ βάρεως ἀλγεῖν δεῖ*;

l. 719. *χροιά*, 'my complexion;' cp. sup. 504 and inf. 1171. On *ἄμβας* see inf. 858, and cf. sup. 103.

l. 721. *φρουρᾶς*, 'whilst singing at my post,' the gen., like *χειμῶνος* Av. 1089, or *τῆς ἐκκλησίας* Plut. 725. With *ᾄδων* cp. Aesch. Ag. 16, where the sentinel says *δεῖδειν ἢ μνύρεσθαι δοκῶ, | ὕπνου τόδ' ἀντίμολπον ἐντέμνον ἄκος*. He means here that instead of sleeping he cries out as he is bitten by the *κόρεις*.

l. 722. *ὀλίγου*, 'almost;' probably a shortened form of the phrase *ὀλίγου or μικροῦ δεῖ*, 'it wants little.'

l. 726. *ἀπόλωλά*. Strepsiades says, 'your threat of *ἀπολεῖ* is out of date; I am already destroyed.'

1. 727. οὐ μαλθακιστέα, 'you must not be a coward, but must wrap yourself up,' i. e. he must face the κόρεις, and tuck himself up in the bedding of the ἀσκάντης, so as to concentrate his attention.

1. 729. τίς ἂν ἐπιβίλοι, 'who will be so kind as to throw over me a cheating notion out of the sheepskin rugs?' But as ἀρνακίδων is intended to suggest ἀρνεῖσθαι = 'to repudiate,' we might render 'a dodge for fleecing, out of these sheepskins.' Then follow a few moments of silence, during which Strepsiades is supposed to be thinking. After a while, Socrates proposes to peep at him, and see how he is going on.

1. 733. ἔχεις τι; in the sense of ἐξέυρηκάς τι; The Schol. says it is the regular question put to hunters or fishers, 'have you got anything?'

1. 737. αὐτός, emphatic, 'tu ipse primus aliquid inveni, idque mihi expone.' This is the principle of the Socratic method of instruction, to evolve thought from the pupil, rather than to impart knowledge.

1. 740. σχάσας. It is difficult to settle the meaning; for σχάζω signifies 'to cut,'—sometimes in the sense of 'cutting loose,' sometimes of 'cutting across,' and so 'stopping' or 'checking.' Perhaps the best is 'checking the play of your subtle thought,' like πυκνώσας sup. 701. Walsh takes σχάσας closely with λεπτήν, and renders 'slicing small;' but see sup. 107. διαίρων is the technical word for logical 'division.'

1. 744. τὴν γνώμην, 'in your mind.' An easier reading would be τῇ γνώμῃ. 'Then once again set it going in your mind, and lock it up there.' ζύγωθρον is the 'bar of a door,' or the 'tongue of a balance;' so the verb may mean, as the Schol. suggests, 'to weigh.'

1. 749. εἰ. The proper apodosis follows in v. 755 οὐκ ἂν ἀποδοίην. With Θεσσαλὴν cp. Hor. Epod. 5. 45 'Quae sidera excantata voce Thessala, | lunamque coelo deripit.'

1. 755. ὅτι τί δὴ; This is equivalent to 'quia . . . quid?' The idiom arises from the eager desire to anticipate what another is going to say, but, as one does not really know what is coming, the clause has to end in a question. As if we might say, 'Yes, yes, of course, because you would do — what?' cp. Plut. 135 foll. ΧΡΕΜ. ἄκουσ' ἔδ' ἐστίν αἴτιος, καὶ βεβίωσ' | παύσει' ἂν, εἰ βούλοιο, ταῦθ'; ΠΑΟ. ὅτι τί δὴ; ΧΡΕΜ. ὅτι οὐδ' ἂν εἰς θύσειεν ἄνθρωπον ἔτι, cp. inf. 784.

1. 758. γράφοντο, 'were inscribed' or 'registered.' The first step in a private law-suit was the lodging with the Archon a written complaint, λῆξις δίκη. If no objection appeared on the face of the declaration, it was written out on a tablet of wax, or other material, and hung on the wall of the court, as part of the cause-list. It was to this tablet that Strepsiades proposed to apply the burning-glass.

1. 761. εἰλλε, 'centre,' 'keep in narrow round.' Here Socrates suggests that Strepsiades must not confine himself to one uniform

method of thinking. Join *λινόδετον τοῦ ποδός* as *ἐρύειν τινὰ ποδός* Od. 17. 479.

l. 770. *ὁ γραμματεὺς*, sc. the Archon's clerk. Here *γράφουτο* is used in the middle voice, but in sup. 758 in the passive.

l. 771. *ὦδε*, 'like this.' He throws himself into the posture of a man holding a burning-glass.

l. 774. *διαγέγραπται*, 'has been erased;' properly of drawing the pen or style *across* the writing; here he should properly have said, 'obliterated' or 'melted out.'

l. 776. *ἀντιδικῶν* (particip. *ἀντιδικέω*). 'How, as defendant, you would rebut the indictment. when you were going to be cast in the suit, because you had no witnesses on your side.'

l. 779. *ἐνεστώσης* (*ἐνίστημι*, so *ἐστῶς* Soph. Aj. 87; *ἐστώσα* Eccles. 64 for *ἐστηκώς*, *ἐστηκυῖα*), 'one case still on the list before mine.' With *καλείσθ'* cp. Vesp. 1441 *ἔως ἂν τὴν δίκην ἄρχων καλῆ*.

l. 781. *ἔγωγ'*, sc. *λέγω τι*, 'am talking sense;' in answer to sup. *οὐδὲν λέγεις*, 'you are talking nonsense.' Nicias (Eqq. 80 foll.) similarly proposes suicide as a way of escape from trouble.

l. 783. *διδασκαίμην*. The use of the middle voice is peculiar, except in the sense of 'getting some one else taught;' but cp. Plato, Rep. 421 e *χυτρεῖς . . . τοὺς υἱεῖς ἢ ἄλλοὺς οὐδὲ ἂν διδάσκει χεῖρους δημιουργοὺς διδάξεται*. So there is no need to repeat *ἂν*, and to read *οὐκ ἂν διδάξαιμ' ἂν σ' ἔτι*.

l. 784. *ὅτι ἤ τί*; see on sup. 755.

l. 785. *ἄττ' ἂν καὶ μάθης*, 'whatever you *have* learnt.'

l. 786. *νῦν δὴ*, as we say, 'just now.' See inf. 825.

l. 788. *ματτόμεθα*. He is trying to recollect his *κάρδοπος* or *καρδόπη*.

l. 789. *οὐκ ἐς κόρακας ἀποφθερεῖ*; a condensed way of saying *οὐκ ἀποφθερούμενος ἐς κόρακας ἀπει*; so in Eqq. 892; cp. Pax 72 *ἐκφθαρεῖς οὐκ οἷδ' ὅποι*, and Demosth. 560. 10 *φθείρεσθαι πρὸς τοὺς πλουσίους*, 'to rush headlong to join the wealthy.'

l. 792. *ἀπὸ γὰρ ὀλοῦμαι*, tmesis for *ἀπολοῦμαι γὰρ*, as inf. 1440.

l. 798. *ἀλλ' οὐκ θέλει γάρ*, 'but *since* he does not choose to learn, what am I to be at?' 'what! do you permit [such insubordination]?' 'Yes, for he's vigorous and lusty, and sprung from those high-flown dames of Coesyra.' See on sup. 48.

l. 803. This verse, which bears a suspicious resemblance to inf. 543, must be addressed to Socrates, bidding him to go indoors again and wait a while. This he certainly does not immediately do, as he has to wait while the Chorus address the *ἀντιστροφή* to him, recommending him 'to strike while the iron is hot.' If we could read *εἰσελθεῖν*, we could construe, 'wait a minute for me to go indoors,' as in Soph. Trach.

1176 *καὶ μὴ ῥιμείναι τοῦμὸν δξύνα στόμα*. But the song of the Chorus seems inconsistent with the context. Socrates had rudely dismissed Strepsiades, who had shown neither readiness nor obedience. Possibly in the first, or acted, edition of the Clouds, Socrates had bidden Strepsiades to fetch his son, and he had joyfully obeyed.

1. 811. *γνούς* must stand alone, = 'now you know all about it you must lose no time (*τάχως*) in sucking out of the man, in his amazement and evident excitement, all the advantage you can.'

1. 814. *οὔτοι μὰ τὴν Ὀμίχλην*. Strepsiades here adds a fourth deity, 'Mist,' to the three by whom Socrates swore sup. 627. He comes from the house on to the stage with Pheidippides, threatening to turn him out of doors, and bidding him go to the house of his poor, proud uncle, and fill his belly by eating the columns, the only remains of the former wealth and magnificence of the family.

1. 815. *τὸν Δία*, with the *a* long, as in *Lysistr.* 24 *καὶ νῆ Δία παχύ*.

1. 819. *τὸ . . νομίζειν*, see sup. 268. *τηλικουτοσί* may be compared with sup. 799 *εἰσωματεῖ καὶ σφριγῆ*.

1. 821. *φρονεῖς ἀρχαϊκά*, 'have old-fashioned notions.' Here *παιδάριον* has special reference to the full-grown man' (*άνήρ*) below.

1. 824. *ὄπως δέ*, 'but mind you don't teach anyone this.' So said the *μαθητής* sup. 143.

1. 828. *Δένος*, see on sup. 380 foll.

1. 830. *ὁ Μήλιος*. Socrates himself was not from Melos, but the atheistic philosopher (*ὁ ἄθεος*) *Diagoras* was; so to call Socrates 'the Melian' was to call him by implication an atheist. Similarly, *Amyntias*, who was really son of *Pronapus*, is called (*Vesp.* 1267) *ὁ Σέλλου*, because he was as poor as *Aeschines*, son of *Sellus*.

1. 832. *μανιῶν*, so the plural is used, *Pax* 65 *παράδειγμα τῶν μανιῶν*, *Thesmoph.* 689 *μανίαις φλέγον*, *Eur. Heracl.* 904 *ἐγγὺς μανιῶν ἐλαίνει*.

1. 833. *χολῶσιν*; According to the Schol. *χολᾶν παρὰ τοῖς Ἀττικοῖς τὸ μαινέσθαι, παρὰ δὲ τοῖς κοινοῖς τὸ θυμοῦσθαι*. Similarly *μελαγχολᾶν* is used of madness.

1. 837. *ἐς βαλανεῖον*. The Socratic philosophers are here represented as abstaining from the warm bath from being too stingy to pay the trifling fee (*ἐπιλουτρον*). Cp. *Av.* 1282 *ἐκόμων, ἐπέιναν, ἐρρύπαν, ἐσωκράτουν*.

1. 838. *καταλβεί* (2nd pers. pres. mid.). With this form cp. *λόεον Od.* 4. 252, *λόε* *ib.* 10. 361, and *λόεσθαι Hes. Op.* 747. The word is intended to have a reference back to the *βαλανεῖον* and its expenses, and (as suggested by *ὡσπερ τεθνεώτος*) to the practice of washing a corpse; so that *βίον* comes in at the end of the line as a surprise; 'but you, as though I were already dead, are washing away at my — livelihood.' Cp. *Plaut. Trinum.* 406 'argentum — comessum, expotum, exunctum, *elutum in balineis*.'

l. 839. *ὑπέρ* in the sense of *ἀντί*, sup. 796.

l. 840. *καὶ μάθοι . . ἄν*, 'could one learn?'

l. 841. *ἄληθες*; when so accented implies surprise and annoyance in the questioner, 'are you in earnest?' 'do you really mean that?' The word is frequent in Aristoph., cp. also Soph. O. R. 350; Ant. 758.

l. 844. Strepsiades runs indoors to fetch a cock and a hen, while Pheidippides soliloquizes on his father's craziness.

l. 845. *εἰσαγαγόν*, 'having brought the case into court.' The full term is *εἰσάγειν δίκην* or *γραφὴν*. Join *παρνοίας ἔλω*, 'am I to convict him of madness?' So sup. 591 *δύρων ἐλόντες*. Cp. Xen. Memor. 1. 2, 49 *φάσκων κατὰ νόμον ἐξείναι παρνοίας ἐλόντι καὶ τὸν πατέρα δῆσαι*. 'Or am I to take for granted that he is near his end,' says Pheidippides, 'and to order him a coffin?'

l. 853. *παρὰ τοὺς γηγενεῖς*, 'to join those Sons of Earth.' Comparing Eur. Ion 987 foll. *οἶσθα γηγενῆ μάχην; . . . οἶδ' ἦν γίγαντες ἔστησαν θεοῖς*, we may suppose that Pheidippides meant to describe these philosophers as *θεομάχοι* and *ἄθεοι*. But very likely there is a further reference to the subterranean *φροντιστήριον* where they dwelt. Cp. sup. 507.

l. 855. *ἐπαιθανόμην ἄν*. For this use of the imperf. indic. with *ἄν* to denote repeated occurrences cp. sup. 54, Vesp. 268 *οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν | ἤγειτ' ἄν ἄδων Φρυγίχου*, Aves. 520 *ὦμνυ τ' οὐδεὶς τίτ' ἄν ἀνθρώπων θεόν*.

l. 856. *θολμάτιον*, see sup. 497, inf. 1498.

l. 857. *καταπεφρόντικα*, 'have thought it away.' Cp. *χρησθαι ταῖς φιλαῖς οὐ καταχρησθαι*, Synes. 206 a, = 'misuse.'

l. 858. *ποῖ τέτροφας*; 'to what purpose have you turned?' We must refer the form to *τρέπω*, not *τρέφω*, as in Soph. Trach. 1008 *ἀνατέτροφας ὅ τι καὶ μύση*, where the Schol. interprets by *ἀνέτρεφας*. Cf. Vesp. 665 *ποῖ τρέπεται τὰ χρήματα τᾶλλα*; For *ἐμβάδας* cp. sup. 718.

l. 859. *ὥσπερ Περικλέης*, 'like Pericles, for a "necessary purpose" I have — lost them.' Pericles was said to have induced Cleandridas, the counsellor of the Lacedaemonian king Pleistoanax, to withdraw his army from Attica (in v. c. 445), by a bribe of ten talents. The only account he gave to the people of the transaction was *ἐς τὸ δέον ἀνήλωσα*, which phrase Strepsiades adopts, substituting as a surprise *ἀπόλεσα* for *ἀνήλωσα*.

l. 860. *εἶτα τῷ πατρί*, 'and then, when you've once complied with your father, be as naughty as you like. I know very well how I complied with your wishes when you were a lisping child of six years old.' This punctuation joins *οἶδα* directly with *πιδόμενος*, but we may stop *οἶδ'* off between commas, 'I too once (I know) complying with you, bought you, etc.'

l. 863. *Ἡλιαστικόν*. The fee to each *Ἡλιαστής* for his day's service

was at this time three obols. It had originally been only one obol, but had been augmented by Cleon. Cp. Plut. 329 *τριωβόλου μὲν οὐνεκα | ὥστι-ζόμεσθ' ἐκάστος' ἐν τήκκλησίᾳ.*

1. 869. *κρεμαθρῶν*. Socrates would naturally have said *οὐ τρίβων* ('not versed in') *τῶν μαθημάτων*, but substitutes for it *κρεμαθρῶν*, referring to his own 'baskets' or 'hoists,' sup. 217. The word suggests to Pheidippides the being 'hoisted up' for a flogging; and he plays upon the word *τρίβων*, which means 'a well-worn cloke.' Perhaps we might render, 'he hasn't yet learned to rub along with our hoists.' PHEID. 'You'd have the nap well rubbed off you, if you were hoisted up.'

1. 872. *ἰδοῦ κρίμαι*, 'hark at his "were hoi-i-isted!"' The sneer is at his pronunciation of *κρέμαιο*, in which he appears to have given the diphthong *αι* full and broad, instead of toning it down to something more like *a*. So the Attics preferred to write *κλάειν* for *κλαίειν*, *κάειν* for *καίειν*.

1. 874. *ἀπόφενξιν*. The would-be orator is regarded from three points of view: if he is a defendant, he must understand the principles of 'Acquittal;' if a plaintiff, the right method of the 'Summons;' if an advocate, the art of 'convincing Nullification.' In the last bombastic expression *χαίνωσις* means the invalidation or dissolution of the arguments on the other side, put in such a convincing shape as to carry the judges with it.

1. 876. *καὶ τοι*, i. e. even Hyperbolus, though he was such a dullard; so that after all there is hope for Pheidippides.

1. 881. *πῶς δοκεῖς*, properly = 'how think you?' But as an idiom it has lost its interrogative force, and means only here 'you can't think how [prettily].' So Acharn. 24 *ὥστιοῦνται πῶς δοκεῖς*, Eur. Hippol. 446 *τοῦτον λαβοῦσα* (sc. *Κίπρις*) *πῶς δοκεῖς καθύβρισεν*. Cp. Ran. 54 *πόθος τὴν καρδίαν ἐπάταξε πῶς οἷε σφόδρα*;

*1. 883. = sup. 113.

1. 885. *πάσῃ τέχνῃ*, 'by all manner of means.'

1. 888. While the actors who are representing Strepsiadēs and Socrates retire behind the scenes to change their dresses, and to reappear in the characters of Just and Unjust Argument, the Chorus would naturally address themselves to Pheidippides, so as to fill up the interval. But even in the time of the Scholiast the passage was wanting; having probably been left incomplete, when the author was preparing the second edition of the play for the stage. The scene of the two *Δόγοι* touting for young Pheidippides, is like the competition between *Εὐδαιμονία* (or *Κακία*) and *Ἀρετή* in the story of the Choice of Heracles (Xen. Mem. 2. 1, 21 foll.). *Δίκαιος Λόγος*, in the plain dress of a simple old man, represents the Morality of the Good Old Times; *Ἄδικος*, got up as a fop of the period, serves to picture Immorality, as

shown in the modern style. Similarly, in the lost Antiope of Euripides, Zethus represented the spirit of the early days of Hellas, and Amphion the habits a later age.

l. 892. ἐν τοῖς πολλοῖσι, 'before this large audience.' So Eur. Hipp. 610 τὰ τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.

l. 894. σε νικῶ, 'I'm your master.'

l. 897. διὰ τουτουοῖ, 'thanks to those gentry yonder;' pointing to the spectators in the theatre, whose want of sense has led to this craze for novelties.

l. 901. αὐτ', i.e. αὐτά, sc. τὰ δίκαια. We must read 'γὰρ αὐτ' as one syllable (synizesis).

l. 903. παρὰ τοῖσι θεοῖς, cp. Soph. O. C. 1381 ἡ παλαίφατος | Δίκη ξυνηδρος Ζητὸς ἀρχαίοις νόμοις.

l. 905. πατέρα. Cp. Aesch. Eum. 641 αἰτὸς δ' ἔδησε πατέρα, πρεσβύτην Κρόνον.

l. 907. χωρεῖ, 'advances,' 'spreads;' so sup. 18. Cp. οὐ χωρεῖ τοῦργον Pax 472. Λεκάνην, he wants to be sick; cp. Acharn. 585 τῆς κεφαλῆς νῦν μου λαβοῦ, | ἐν' ἐξεμέσω' ββελύττομαι γὰρ τοὺς λόφους.

l. 910. ῥέθρα μ' εἰρηκας, so the double accus. in Eur. Alc. 954 ἐρεῖ θέ μ' ὅστις ἐχθρὸς ἂν κυρεῖ τάδε.

l. 912. χρυσῶ. In a similar sense εὐθὺς κατεχρῆσον πᾶς ἀνὴρ Εὐριπίδην Eccles. 826. Cp. Plaut. Asin. 1. 3, 3 'quae tu in nos dicis aurum atque argentum merumst.'

l. 913. ἀλλὰ μολύβδῳ, sc. ἔπαττόν σε, 'aye! but it wasn't gold but lead that I dusted thee with a while ago.' It is commonly assumed that as lead is a base metal it only serves here to mark the contrast to gold, as though he had said—'Well, such words as this used to be looked upon as something very unlike praise.' But if there is sufficient ground for believing that refractory slaves were beaten with a lash loaded with lead, it will make it more pointed for the Δίκαιος Λόγος to say (with reference to the days when he was paramount, and the Ἄδικος was kept well in control), 'Aye, but in bygone days I used to dust you with the loaded lash;' to which the upstart Ἄδικος Λόγος answers, 'Yes, and all that redounds the more to my glory now.'

l. 915. πολλοῦ, 'exceedingly;' like ὀλίγου, μικροῦ.

l. 916. φοιτᾶν, in the technical sense of 'going to school;' so Eqq. 1235 ἐφοίτας ἐς τίνος διδασκάλου;

l. 921. εὖ πρόττεις, 'art in good case.'

l. 920. πρότερον. 'In the good old days you had no occupation, but you went about cadging with a beggar's wallet on your back, like Telephus, nibbling from it, not broken victuals, but maxims worthy of the sycophant Pandeletus.' Telephus king of Mysia had been wounded by the spear of Achilles, and as only the same weapon could work the

cure, he had to wander about in disguise till he fell in with Achilles, who healed him. Telephus was a stock character with Euripides, and a favourite butt for the wit of Aristophanes.

1. 925. ὦμοι σοφίας. Both the Δόγοι cry out in the same breath. The Ἄδικος says (with a fond regret), 'Ah me, for that cleverness (sc. of Telephus) which you have called to mind!' The Δίκαιος (with stern indignation), 'Ah me, for that madness of thine and of the city which is rearing thee as a curse to our growing lads!'

1. 929. τοῦτον, sc. Pheidippides.

1. 932. δεῦρ' ἴθι. The Ἄδικος is about to draw Pheidippides to his side; but the Δίκαιος hinders him, and they nearly come to blows.

1. 937. ὅπως ἂν ἀκούσας, 'that when he has listened to you both he may make his choice and attend his master.'

1. 945. ἦν ἀναγρύξῃ, 'if he do but mutter a syllable,' Eqq. 294 διαφορήσω σ', εἴ τι γρύξει. The order of the next words is ὥσπερ ἔν' ἀνθρώπων κεντούμενος . . . ἀπολείται ὑπὸ τῶν γυναιῶν.

1. 954. λέγων, 'in wordy warfare.'

1. 955. νῦν γὰρ ἔπας, 'for now on this very stage (ἐνθάδε) there is set going every form of danger to wisdom, on whose behalf the sorest contest is being engaged in by my friends.' This meaning of the passive ἀνείται comes through such phrases as ἀνίεναι τὰς κίνας Xen. Cyn. 7. 7. Cp. Ran. 882 νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον ἤδη.

1. 960. ῥῆξον φωνήν, cp. sup. 357.

1. 962. ἐνενόμιστο, 'was believed in,' analogous to the phrase νομίζειν θεούς.

1. 963. παιδός. Compare the old saying, 'Little boys should be seen and not heard.' So Xen. de Rep. Lac., of the young Spartans, ἐκείνων ἦττον ἂν φωνὴν ἀκούσαις ἢ τῶν λιθίνων.

1. 964. ἐν ταῖς ὁδοῖς. So Plato, Charm. 159 b σαφροσύνη εἶναι . . . τὸ ἥσυχῆ ἔν τε ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι. The Athenian boys would learn reading and writing from the γραμματιστής till the age of 13, when the κιθαριστής would take up their education. Plat. Legg. 7. 809 e. There were no public schools, but the youths from the same quarter or ward (κωμήτας) would naturally attend the same masters; and when they had reached the class-room, there was the same orderly 'standing at attention,' without fidgetting or crossing the legs; while they learned such fine old 'national anthems' as the 'Pallas' of Lamprocles (476 B.C.); or the 'Loud strain of the Lyre,' by Cydides.

1. 969. ἐντεταμένους τὴν ἁρμονίαν seems to mean 'keeping up the key.' ἁρμονία is not equivalent to the modern use of 'harmony,' but rather to the 'style' or 'key.' The national ἁρμονία here referred to is the Doric (ἢ Δωριστί), the calmest and most serious style (στασιαματάτη οὔσα καὶ μάλιστα ἦθος ἔχουσα ἀνδρείων . . . φανερόν ὅτι τὰ Δῶρια μέλη

πρέπει παιδεύεσθαι μάλλον τοῖς νεωτέροις Arist. Pol. 8. 7, 8). The Phrygian mode (ἡ Φρυγιστί) was a more passionate and excited style (ὀργιαστικὰ καὶ παθητικὰ ib.); the Lydian (ἡ Λυδιστί) was the most plaintive and tender, and suited to soprano and treble voices (πρέπει τῇ τῶν παίδων ἡλικίᾳ ib). Plato, Lach. 188 d, calls ἡ Δωριστί the only true 'Ἑλληνικὴ ἁρμονία.

l. 970. εἰ δέ τις αὐτῶν, 'but if any one of them should play the buffoon, or start any of those flourishes, such as musicians now-a-days affect, those intricate flourishes à la Phrynis, he got well drubbed, being beaten with many stripes, for spoiling good music.' Phrynis of Mitylene is represented as having ruined the fine old music of Terpander by introducing a florid and effeminate style.

l. 982. τῶν πρεσβυτέρων ἀρπάξειν, 'to snatch it away before their elders (could get it).' The genitive follows the common construction with verbs of overcoming, forestalling, etc., so προλαβεῖν τί τινος in Lucian: cp. Soph. Ant. 297 οὐποτ' ἔκ γ' ἐμοῦ | τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων, i. e. 'rather than the just.'

l. 983. κυχλίξειν (from κίχλη, 'a thrush') is variously rendered—'to eat dainties,' the thrush being a delicacy; or 'to giggle,' with reference to the chuckling note of the bird.

l. 984. The Διπέλια was an ancient festival in honour of Ζεὺς Πολιεὺς, the Βουφόνια, or 'slaughter of the ox,' was a part of the ceremonial. With τεττίγων ἀνάμεστα cp. Eqq. 1331 τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρός, Thuc. 1. 6 οἱ πρεσβύτεροι τῶν εὐδαιμόνων (sc. Ἀθηναίων) οὐ πολλὸς χρόνος ἐπειδὴ . . ἐπαύσαντο . . χρυσῶν τεττίγων ἐνίρσει κῶβυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν. They chose the Cicada as their symbol, because they believed it to be, like themselves, indigenous to the soil (αὐτόχθων). Κυκείδης was an old dithyrambic poet.

l. 986. ἱματίοισι, contrasted with γυμνοῦς, sup. 965.

l. 992. φλέγεσθαι, 'to flare up.'

l. 995. ὅτι τῆς Αἰδοῦς, 'because thou art going to model anew the pattern of Honour,' sc. by exemplifying it in thy life. Cp. Plat. Symp. 228 εὐρήσει (τοὺς λόγους) θειοτάτους καὶ πλείστ' ἀγάλματα ἀρετῆς ἐν αὐτοῖς ἔχοντας. Another reading is ὅτι τῆς Αἰδοῦς μέλλει τᾶγα μ' ἀναπλέσειν, 'which is likely to corrupt the pattern of Honour.' So ἀναπλέως, 'infected,' Plat. Phaedo 83 d.

l. 997. μῆλη βληθείς, cp. Virg. Ecl. 3. 64 'malo me Galatea petit, lasciva puella.' ἀποθραυσθῆς, as though the apple had given you a 'knock-down blow.'

l. 998. Ἰαπερόν, brother of Κρόνος, sup. 929; we may say, 'Methuselah.' This seems to settle the meaning of ἡλικίαν in the next line; cp. Il. 22. 419 ἦν πως ἡλικίην αἰδέσσειται ἡδ' ἐλεήσῃ γῆρας. You are not

'to spite your father for his years,' though they make him unsympathetic with you now; for the years that have made *him* old, were those that he spent in rearing *you* from childhood upwards.

l. 1001. *υἷόν*. There is said to be an intentional pun between this form and *ὑόν*, 'hogs,' the sons of Hippocrates being swinishly dull. *καλοῦσιν* is the contracted future, parallel to *εἴξεις*, 'thou wilt be like.'

l. 1003. *τριβολ-εκτράπελα*, perhaps = 'far-fetched subtleties.' As specimens of the conversation of the *jeunesse dorée* in the days of Aristophanes cp. Eqq. 1375 foll. *τὰ μείρακια ταυτὶ λέγω, τὰν τῶ μύραφ* (perfumers' shops), ἃ *στωμυλεῖται τοιαῖα καθήμενα* | *σοφός γ' ὁ Φαίαις δεξιῶς τ' οὖν ἀπέθανε*. | *συνεργτικὸς γάρ ἐστι καὶ περαντικὸς*, | *καὶ γνωμοτυπικὸς καὶ σαφῆς καὶ κρουστικὸς*, | *καταληπτικὸς τ' ἀρίστα τοῦ θορυβητικῷ*.

l. 1004. *ἐλκόμενος*, 'getting dragged into court.'

l. 1005. The grounds of the 'Ἀκαδήμεια were on the Cephissus, a mile north of Athens. Cimon had laid out the walks and planted them. Round the altar of Athena that stood there was the group of sacred olive trees (*μορταί*). The white reed formed the regular garland of the twin Dioscuri, the types of manly vigour; the *μίλαξ* may be our 'convolvulus.' The list of leaves and flowers is amusingly interrupted by *ἀπραγμοσύνης*, 'idleness.' Some would make it the name of a flower, e. g. 'hearts-ease,' but cp. Vesp. 1059 *ὀχρήσει δεξιότητος*. Tennyson, *Maud*, 6. 6 'smelling of musk and of insolence.'

l. 1007. *λευκή*, the 'white-poplar,' is the tree sacred to Heracles. The epithet is doubtful; perhaps it is 'that tosses its leaves,' a characteristic of the aspens; or 'that sheds its leaves (lovingly) over you;' cp. *Hor. Od.* 3. 18, 14 'Spargit agrestes tibi silva frondes.'

l. 1012. *χροιδὴν λευκὴν*, 'a clear skin.'

l. 1018. *ψήφισμα μακρόν*, comes in as a surprise in the list of personal qualities, 'a long-winded bill.'

l. 1019. *ἀναπίσει*, the subject is *ὁ Ἄδικος Λόγος*, as also to *ἀναπλήσει* inf.

l. 1022. The Schol. speaks of Antimachus as a scoundrel, 'femininely fair, and dissolutely pale.'

l. 1025. *καλλίπυργον*, 'lofty.' So *Aesch. Supp.* 96 *ἐλπιδες καλλίπυργοι*.

l. 1031. *σε*, sc. *τὸν Ἄδικον Λόγον*, who must now produce something to cap the excellent remarks of the *Δίκαιος*.

l. 1032. *ζοικε δεῖν σοι*, 'it looks as if you wanted.' *ὑπερβαλεῖ*, 2 sing. fut. mid.

l. 1036. *ἐπιγόμενὴν τὰ σπλάγχνα*, 'my heart was like to choke.'

l. 1040. *νόμοι* and *δίκαι* are the equivalents of *leges* and *iura*.

l. 1041. *καὶ τοῦτο πλεῖν* [*Attic for πλέον*], 'and this is worth more than 10,000 staters, that a man though choosing the worse arguments

should after all [ἔπειτα] win.' The Athenian gold *στατήρ* was worth 20 drachmae.

l. 1043. *σκέψαι*, addressed to Pheidippides; but *ψέγεις* inf. refers to the *Δίκαιος*. The return to *πρώτων* is at *εἶτα* 1055.

l. 1047. *εὐθύς γάρ σε*, 'for there at once I've got you round the waist, having caught you so that you can't escape.' Cp. Ach. 571 *ἐγὼ γὰρ ἔχομαι μέσος*.

l. 1051. *Ἡρίκλεια λουτρά*; The story ran that Athene made the hot springs at Thermopylae burst forth to refresh Heracles, when exhausted with his labours, as Peisander tells, *τῷ δ' ἐν Θερμοπύλῳσι θεὰ γλαυκῶπις Ἀθήνη | ποίει θερμὰ λουτρά παρὰ βηγμῖνι θαλάσσης*. In after times natural hot springs went by the general name of 'H. λ.

l. 1058. *ἀγορητήν*. It is necessary to keep the play upon *ἀγορᾶ*, so we may say 'public places' and 'public speaker.' Cp. Hom. Il. i. 247 *τοῖσι δὲ Νέστορ | ἤδυσσῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητής*. By *σοφοῦς* he means such men as Odysseus, who are famed in Homer for their eloquence.

l. 1063. *πολλοῖς*, sc. *διὰ τὸ σωφρονεῖν ἀγαθὸν ἐγένετο*. For the case of Πηλεὺς cp. Hor. Od. 3. 7, 17 'narrat paene datum Pelea Tartaro | Magnessam Hippolyten dum fugit abstinens.' Peleus had been rewarded by the Gods, for his chastity in resisting the advances of Hippolyte, with the present of the famous sword (*τὴν μάχαιραν*), that could cut through everything. But, like Potiphar's wife, Hippolyte slandered Peleus to her husband Acastus, who stole the sword, and left the man defenceless in the midst of dangers.

l. 1064. *ἀστειόν*, ironically, as *χρηστός*, sup. 8, 'fine,' 'pretty.'

l. 1065. *οὐκ [δ' ἐκ] τῶν λύχνων*, 'the man from the lampmarket.' Cp. Eqq. 1315 *Ἵπέρβολος . . ἐπῶλει τοὺς λύχνους*. With *τὰ λύχνα*, 'lampmarket,' cp. *τὰ ὄρνεα*, 'bird-market,' Av. 13; *οἱ ἰχθύες*, 'fish-market,' Vesp 789.

l. 1072. *ἔνεστιν*, i. e. *ἔνεστιν*.

l. 1076. *ἐμοίχευσάς τι*. The addition of *τι* seems to treat the escapade very lightly, as we say, 'a bit of' so and so.

l. 1078. *χρῶ*, i. e. 'indulge,' as Hd. 1. 137 *τῷ θυμῷ χρᾶται*.

l. 1079. *πρὸς αὐτόν*, 'to the injured husband.'

l. 1080. *ἐπανεγκεῖν*, with the force of an imperative, 'refer to Zeus;' cp. Eur. Ion 827 *ἄλοὺς μὲν ἀνέφερ' ἐς τὸν δαίμονα*, '[saying] how he too is the slave of love,' etc.

l. 1103. *ἠττήμεθα*. The *Δίκαιος Λόγος* is fairly beaten. The theatre is all on the side of *Ἄδικος*. There is nothing left to do, but to toss his cloak to the audience, and spring down as if to join them, and run off at a side door.

l. 1105. We must suppose that Socrates returns on the stage and

undertakes the education of Pheidippides. But the scene comes in very awkwardly. If, as is commonly held, the contest between the two *Λόγοι* belongs to the second edition only of the play, we may suppose that the right place for l. 1105 is immediately after 881, from which it has been severed by the insertion of the scene of the *Λόγοι*, the final harmonising of the whole having never been completed.

l. 1108. *στομώσεις*. The technical meaning of *στομοῦν* is to 'give an edge to,' see inf. 1160; here too it has of course a reference to powers of talk; 'sharpen him on the one side (*ἐπὶ τὰ ἕτερα*) to be fit for petty suits;' with *οἷαν δικιδίους* cp. Thuc. 6. 12 τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέραν, Plat. Euthyd. 272 a λόγους οἷους εἰς τὰ δικαστήρια. The commoner construction after *οἷος* is the infinitive.

l. 1112. *ὄχρον μὲν οὖν*. This is better written as an 'aside' of Pheidippides than put into the mouth of Strepsiades. 'Nay rather, you'll get (your son) back a ghastly and miserable creature.' Cp. sup. 103, 120, inf. 1171.

l. 1115. *τοὺς κριτάς*, 'the judges,' who had to decide on the merits of the rival poets. The accusative, in strict grammar, is the object to *φράσαι*. 'We wish to point out to the judges, viz. what advantages they will gain, if they support this our chorus, as justice demands.' This anticipation of the accusative, as object in the main clause, instead of subject in the subordinate, is a frequent idiom with verbs of 'perceiving' or 'telling.' Cp. inf. 1148, Soph. Aj. 118 ὄρας Ὀδυσσεὺ τὴν θεῶν ἰσχυρὸν ὄση, Eur. Temen. frag. 9. γινῶναι τὸν ἐχθρὸν ἢ μάλισθ' ἀλώσιμος.

l. 1125. *σφενδόνας*, sc. with the 'flail of the flashing hail.'

l. 1126. Join τὸν κέραμον τοῦ τέγους αὐτοῦ, 'the tile-work of his roof.'

l. 1129. *ὑσομεν τὴν νύκτα*. Such heavy rain would mar the bridal procession and extinguish the torches, so that the ill-advised judge would in his despair wish his home was in Egypt, where at any rate there was no rain.

l. 1131. Strepsiades, true to his promise, sup. 669, reappears on the stage with a sack of meal (*τουτονί* 1146) upon his shoulders. Then he stands and anxiously reckons up on his fingers the few last days of the month—26th, 27th, 28th, 29th, etc. The days of the third decade of the Athenian month might be reckoned backwards, viz. the last day = *ἔνη καὶ νέα*, 29th = *δεντέρα φθίνοντος* [sc. *μηνός*, 'of the waning month'], 28th = *τρίτη φ.*, 27th = *τετράς φ.*, 26th = *πέμπτη φ.* The name *ἔνη* (cp. Lat. *sen-ex*) καὶ *νέα* = 'old-and-new,' was given by Solon to the last day of the month, because the first half of it was reckoned as belonging to the end of an old month, and the latter half to the beginning of the new. The next day was called *νουμηνία*, marking not the actual astronomical conjunction of sun and moon, but the day on which the thin edge of the new moon was first visible in the evening sky.

1. 1135. *δμνός*, rather than *δμνός*, the commoner reading, goes directly with *φησὶ*, 'iurans dicit se me perditurum esse deposito sacramento.' The *πρυτανεῖα* are the sums deposited by either party before the law-suit began; 'staking his deposits against me.' 'And when I make a modest and fair request, "my good sir, there's a part of my debt you mustn't take now; and part you must defer my payment of; and part you must remit altogether," they declare they shall never get their money back like that, but they revile me, on the ground that I am dishonest, and they say they'll have the law of me!' *δικάσασθαι*, with the MSS., and not *δικάσεσθαι*, as sup. 35; cp. Od. 2. 137 *φημὶ τελευτηθήναι*, not *τελευτήσεσθαι*.

1. 1146. *τουτονί*. See sup. 1131.

1. 1147. *ἐπιθαινώζειν*, 'to compliment;' give a 'honorarium;' a sort of euphemism for *μισθὸν δοῦναι*.

1. 1148. *καὶ μοι τὸν υἱόν*, see on sup. 1115, 'and tell me of that son of mine whom you just took indoors, whether he has learned that famous argument.' The antecedent to *ὅν* is *υἱόν*, and not *λόγον*, cp. Plat. Symp. 177 *αὐτὸς ἐμὸς δ' μύθος ἀλλὰ Φαίδρου τοῦδε ἐν μέλλω λέγειν*.

1. 1154. *βοάσομαι τᾶρα*, a parody from the *Πηλεΐς* of Euripides. Strepsiades in his wild delight breaks into tragic metre and dialect.

1. 1156. *τὰ ἀρχαῖα*, 'the original sum,' i. e. the capital. To claim *τόκοι τόκων* (i. e. *ἀνατοκισμός* or 'compound interest') was not forbidden by Athenian law, but it was looked upon as mean and grasping.

1. 1158. *ὄλος*, with the force of *ὅτι τοῖος*, 'seeing that so clever a son is being reared for me.'

1. 1164. *ὡς ἐμέ*, 'to me.' Join *κάλεσον ἐνδοθεν*.

1. 1171. Strepsiades dances round his son, shouting 'huzza,' to see the true philosophic pallor (*χρoιάν*) on his face; 'and now,' he says, 'you have for the first time in your life, a repudiative and contradictory look, and there is positively in full bloom upon you that true native boldness [that seems to ask] "what's that you say?" and the appearance of being cheated while you are the cheat and the knave.—I know that right well; and on your face is the real Attic look.' By *τὸ τί λέγεις σὺ*; he refers to the characteristic captiousness of the Athenians, who would wrangle and dispute on every question. *οἷδ' ὅτι* stands out of the construction, like *πῶς δοκεῖ* sup. 881. With *Ἀττικὸν βλέπος* cp. Horace's 'frons urbana' Ep. 1. 9, 11.

1. 1177. *νῦν οὖν*, 'now then, see that you save me, since you it was (*καί*) that destroyed me.'

1. 1179. Pheidippides, of course, knows all about the *ἐνη τε καὶ νέα*, but he at once begins to air his sophistries, and to ask, 'What, can there be an "old-and-new"?' 'Yes,' his father answers, 'a certain day so-called, against which my creditors declare that they will lodge me their deposits.' 'All right,' says Pheidippides, 'then the depositors will

lose them, for it is impossible for one day to become two days' and so his argument is that the depositors will be found not to have lodged their money for *any one definite* day; so that their whole action will be invalid.

l. 1187. δ Σόλων. When Pheidippides makes the general remark that 'Solon was the people's friend,' his father naturally says, 'this has nothing to do so far (πω) with the "Old-and-New." 'Yes it has,' says the son, 'and so he put the summons for a brace of days, viz. for the "Old-and-New," so that the deposits might be lodged on the New Moon.' 'Why,' asks Strepsiades, 'did he add that back-day (τὴν ἑτην) instead of having it all settled on the νομηνία?' 'O,' says the youth, 'to give a *locus poenitentiae* to the defendants.' They would have a whole day to think over their position after the issuing of the summons, because the *real* work of the case did not begin till the θέσεις were lodged on the νομηνία: 'so that they might voluntarily make a compromise one day sooner, or, failing that, might begin their bother the first thing in the morning on the New Moon.' With ἵνα δὴ τί sc. γένοιτο; lit. 'in order that what might happen?' cp. Pax 409 ἵνα τί δὲ τοῦτο δράτων; Plat. Apol. 26. c ἵνα τί ταῦτα λέγεις;

l. 1196. ἀρχαί, i. e. αἱ ἀρχαί=οἱ ἀρχοντες. 'Why then do the magistrates refuse to take the deposits on the New Moon, but [insist on having them] on the Old-and-New?' 'Why, they seem to me to act like the forestallers: in order that they may bag the fees as soon as possible, they therefore forestalled them by one day.' Whether by the προτένθαι is here meant only 'gourmands,' who buy up dainties before they come into the open market; or whether the allusion is to a board at Athens whose duty was to taste and pronounce satisfactory the meats to be offered in sacrifice, it makes no difference to the illustration. The whole pretended argument is intentionally ridiculous.

l. 1201. εὖ γ', 'bravo!' Then Strepsiades turns to the impassive audience and rates them soundly for not sharing in his triumph.

l. 1202. ἡμέτερα κέρδη τῶν σοφῶν, where ἡμέτερα is equivalent to ἡμῶν, with which τῶν σοφῶν may be regarded in apposition. So in Plato, ἡ ὑμέτερα τῶν σοφιστῶν τέχνη ἐπιδίδωκεν, and the common Latin usage. *mea ipsius sententia*, etc.

l. 1203 ἀριθμός, 'a string of units, merely a drove of sheep;' cp. Eur. Troad. 476 ἀριστεύοντ' ἐγεινάμην τέκνα, οὐκ ἀριθμῶν ἄλλως; Hor. Ep. 1. 2, 27 'nos numerus sumus.' With ἄλλως cp. Eur. Hec. 489 δόξαν ἄλλως. By ἀμφορῆς νενησμένοι he means that the audience, rising motionless row behind row, look like a lot of 'wine-jars stacked up.'

l. 1205. μοῦγκάμμιον, i. e. ἀστέον μοι ἐγκάμμιον, 'I must sing a song of triumph over this good luck.'

l. 1211. Join νικᾷς δίκας, 'win your suits by power of speaking.'

l. 1214. Exeunt Strepsiades and Pheidippides. Enter Pasiās (sup.

81), a pot-bellied (inf. 1237) usurer, accompanied by a witness (1218), who however takes no part in the dialogue (*καφὸν πρόσωπον*).

l. 1215. *τότε*, 'long ago,' referring back to the time when Strepsiades first asked for a loan, 'then it would have been better to have unblushingly refused, than to get all this trouble, while I am dragging you here to give evidence about my moneys, and besides this I am going to be disagreeable to a man of my own hamlet,' sc. Strepsiades.

l. 1221. *καλοῦμαι* = *προσκαλοῦμαι*, 'in ius voco,' 'summons.' He raises his voice, and Strepsiades hears him within the house, and comes out crying, 'who is this?' thus interrupting Pasiās, who goes on—'summons him, I say, for the "Old-and-New."'

l. 1223. *τοῦ χρήματος*; sup. 22.

l. 1226. *ὄν*. The antecedent, unexpressed, is *ἐμέ*, sc. *ἀνήσασθαί ἱππον*, 'that I bought a horse, I, who,' etc.

l. 1228. The natural order is *οὐ γὰρ πῶ τότ' ἐξηπίστατο Φ., μὰ τὸν Δία, τὸν λόγον*.

l. 1232. *καὶ σοῦτ'*, 'and will you choose to adjure the gods to witness this refusal?'

l. 1235. ' *κἂν προσκαταθείην*, 'Yes, I'd add threepence more to my deposit for the pleasure of swearing.' He would enjoy the solemn humbug of adjuring gods in whom he did not believe.

l. 1237. *ἄλσιν διασμηχθεῖς*. Strepsiades coolly changes the subject, and looking with a critical eye at Pasiās' 'fair round belly,' thinks what a capacious bottle it would make—if properly tanned—'this fellow would be all the better for a rubbing of salt.'

l. 1240. *ἐμοῦ καταπρόξει* = *προῖκα ἐμοῦ καταφρονήσεις*, 'flout me for nothing.'

l. 1241. Join *γελοῖος τοῖς εἰδόσιν*, 'is a good joke to knowing hands.'

l. 1245. Strepsiades runs back into the house to fetch the *κάρδοπος*, meanwhile Pasiās steps across the stage to ask his witness (as we see by the question *σοῦ 'σθ' οὔτος*;) whether he thinks that Strepsiades means to pay.

l. 1251. *κάρδοπον* is the predicate; 'who should call *καρδόπη κάρδοπος*.'

l. 1252. *οὐχ ὄσον γε*, the equivalent of the slang phrase 'not if I know it!' With the infin. cp. *ὄσα γ' ὄδ' ἰδεῖν* Pax 856.

l. 1256. *πρὸς ταῖς δώδεκα*, sc. *μναῖς*, 'as well as your twelve minae,' sup. 21, 1224.

l. 1258. *τὴν κάρδοπον*, i. e. so foolish as to use the expression *ῆ* (fem.) *κάρδοπος* (masc. termination). Exit Pasiās.

l. 1259. Enter Amynias, another money-lender (sup. 31), in pitiable plight, with a tragical story of his upset from a carriage.

l. 1260. *δαιμόνων*. The tragic poet Carcinus, and his son Xenocles, are favourite butts for the comic writers (as Vesp. 1482-1537). Here

the allusion is to the *Λιθύμιος* of Xenocles, which represents the slaying of Licymnus, brother of Alcmena, by his nephew Tlepolemus, son of Heracles. The cry of Amynias reminded Strepsiades of the lamentations of some of these demi-gods or heroes. In the play, Tlepolemus must have damaged a chariot and upset the rider by reckless driving or intentional malice.

l. 1269. *ἄλλως τε μέντοι*, i. e. 'especially as I am in a disaster,' and want the money sorely. Literally, 'on other grounds, of course, and also,' etc.

l. 1271. *εἶχες*. The tense looks back to the time when the loan was contracted—'You really did get into a mess, then.'

l. 1272. *ὑπὸς ἐλαύνων*. 'It was through driving horses, so help me heaven! that I got my tumble.' 'Why are you playing the fool then, as though you had been thrown from an ass?' *ἀπ' ὄνου πεσεῖν* is said to have been a cant phrase to describe an act of stupid clumsiness. But it is thought that a pun is intended between *ἀπ' ὄνου* and *ἀπὸ νοῦ*, 'not off your Ned!' but 'off your head.'

l. 1275. *αὐτός*, emphatic, 'whatever may be the state of your chariot, and the chances of your money, "you, certainly can't be right in yourself."' 'How so?' 'You give me the idea of having had concussion of the brain.' 'You give me the idea of having been as good as summoned already.' This spiteful re-iteration of the very form of the sentence seems better than the reading *προσκεκλήσεσθαι γέ μοι*.

l. 1278. *κάτεπέ μοι*. He puts him through an examination to see if he understands *τὰ μετέωρα* (1284).

l. 1285. *τόκος*. Strepsiades pretends not to know the technical sense of *τόκος*, sc. 'interest,' and to think only of the ordinary sense 'offspring' or 'produce.' Transl. 'Pay me the interest that the money bears.' 'What sort of a creature is it that it bears?' Plato, *Rep.* 555 e, plays upon the same double meaning, where he speaks of *οἱ χρηματισταὶ . . . τοῦ πατρὸς [i. e. τοῦ ἀργυρίου] ἐκγόνους τόκους πολλαπλασίου κομίζόμενοι*.

l. 1289. *ὑπορρέοντος*, 'slipping away,' i. e. unnoticed.

l. 1290. *θάλατταν*. Cp. *Lucr.* 6. 608 foll. 'Mare mirantur non reddere maius | naturam, quo sit tantus decursus aquarum, | omnia quo veniant ex omni flumina parte.'

l. 1296. *ἀποδιώξεις σαντόν*, 'stir your stumps;' perhaps the word is intentionally used to sneer at Amynias as an intending prosecutor (*διώκων*).

l. 1299. *ἔξεις (άίσσω)*, 'will you trot?' *ἐπιαλώ*, fut. from *ἐπ-ιάλλω*, 'I will lay it on,' sc. *τὸ κέντρον*.

l. 1301. *ἐμελλόν σ' ἄρα*, 'Ah! I was pretty sure to stir you, with your pair of wheels and your teams and all!' see on sup. 31, 15. Exit Strepsiades to resume his interrupted feast.

l. 1305. *ἔρασθεις*. The corresponding word in the Antistrophe

(1312) is ἐξήγει in most MSS. Perhaps ἐπήγει (ἐπαίτω) is the simplest emendation.

l. 1321. Enter Strepsiades in an agony of terror, pursued by his son.
 l. 1323. Join ἀμυνάθετε πάση τέχνη, 'by every means in your power.'
 l. 1329. πόλλ' ἀκούων καὶ κακά, 'hearing this lot of epithets, abusive though they are.' So πολλοῖς τοῖς ῥόδοις, 'with your roses in plenty.'
 l. 1339. ἰδιβαξάμην μέντοι, 'I have managed indeed to get you taught how to controvert justice.' Cp. παῖδας περισσῶς ἐκιδιδάσκεισθαι σοφούς Eur. Med. 297.

l. 1344. ὅ τι καὶ λέξεις, 'what you will say.'

l. 1347. εἰ μὴ τῷ (τινὶ) 'πεποίθειν, 'unless he had had something to trust in . . . but there is something on the strength of which he shows a bold front;' cp. Soph. O. C. 1031 ἄλλ' ἐστ' ὄτῳ σὸ πιστὸς ἂν ἔδρας τάδε.

l. 1352. πάντως δέ, 'and of course you'll do so.' The Chorus takes for granted that he will comply.

l. 1356. τὸν Κρίον, ὡς ἐπέχθη. We do not know the subject of this song of Simonides of Ceos, about 'master Ram, how he was sheared;' but it probably alludes to Κρίος (Κρίος?) a famous wrestler of Aegina, who had found his match at last.

l. 1358. ἀλούσαν. Among the women's 'songs at the mill' one is preserved, that runs ἀλει, μύλα, ἀλει' καὶ γὰρ Πίττακος ἀλει, μεγάλας Μιτυλάνας βασιλεύσων.

l. 1360. ἐστιῶντα, 'entertaining a lot of grasshoppers,' who could only chirrup and didn't care to drink, cp. Plut. Symp 4. 1, 1 ἐν ἀέρι καὶ δρόσῳ καθάπερ οἱ τέττιγες σιτούμενον.

l. 1364. ἀλλά, 'at any rate,' as inf. 1369; so Eur. Hec. 391 ὁμῆς δέ μ' ἀλλὰ θυγατρὶ συμφωνεύσατε. When songs were introduced at a banquet, it was customary for the singer to hold, while he sang, a branch of myrtle (μυρρίνη) or bay, and to pass it on to the next singer. Here the practice was to be extended to recitations.

l. 1366. ἐγὼ γὰρ Αἰσχύλον, 'why, I consider Aeschylus far ahead among the poets for being full of sound, unpolished, bombastic, precipice-writing.' For this use of πρῶτος cp. Eur. El. 82 foll. σὲ πρῶτον ἀνθρώπων . . . πιστὸν νομίζω. By κρημνοπολον he means using rugged, break-neck phrases, such as Euripides calls (Ran. 929) ῥήμαθ' ἱππόκρημα.

l. 1369. θυμὸν δακάν, 'suppressing my anger;' the phrase is an extension of δάκνειν στόμα Soph. Trach. 49, or δάκνειν ἑαυτὸν Ran. 43.

l. 1371. ἐκίνει, 'violated.' The allusion is to the story of the incestuous connection of Macareus with his sister Canache, in the Aeolus of Euripides. ὦ ἀλεξίκακε is a horrified appeal to 'Ἀπόλλων ἀποτρόπαιος, we may render, 'God save the mark!' The emphasis lies on ὁμομητρίαν as marriage with a half-sister was not considered at Athens within the prohibited degrees of relationship.

l. 1375. ἡραιδόμεσθα, 'we planted word against word,' taking the middle voice with active force; or ἔπος πρὸς ἔπος may be an adverbial accusative, 'we pegged away—word against word.'

l. 1379. ἐν δίκη γ' ἄν, sc. τύπτοι.

l. 1392. πηδᾶν δ τι λέξει, 'are leaping with anxiety [to know] what he will say.'

l. 1396. ἀλλ' οὐδ' ἐρεβίνθου, 'no, not at the price of a pea;' it will be so terribly cudgelled. Cp. Pax 1223 οὐκ ἄν πριαίμην οὐδ' ἄν Ισχάδος μῆας, Plaut. Mil. Glor. 316 'non ego tuam empsim vitam vitiosa nuce.'

l. 1407. τρέφειν τέθριππον. See note on sup. 13.

l. 1415. κλάουσι παῖδες. Parodied from the Alcestis of Euripides, 691, χαίρεις δρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;

l. 1416. τοῦτο, sc. τὸ τύπτεσθαι or κλάειν. There is an emphasis on σὺ in contrast to ἐγὼ δέ γ' in the next line.

l. 1420. τὸν πατέρα. Strepsiades is half persuaded of the general truth of the argument, as far as regards γέροντες, but he does not see how it can be extended to 'fathers.'

l. 1421. ἀνὴρ is here used like ἀνθρωπος, as on Soph. Aj. 77 πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν; for Pheidippides wants to show (as a Sophist would) that νόμος is a thing of human creation, a convention or compromise for mutual convenience. That being granted, he may ask, 'Is it then a bit the less allowable for me too to lay down a new law for sons, to serve for all time to come, that they should beat their fathers in retaliation?'

l. 1426. ἀφίεμεν, 'we excuse,' 'remit.' The subject (unexpressed) of συγκεκόφθαι is ἡμᾶς.

l. 1429. ψηφίσματα, sup. 1018.

l. 1431. ἐπὶ ξύλου, 'on a perch.'

l. 1432. Σωκράτει. It is amusing to see how Pheidippides, when he is hard pressed with an argument, takes refuge in 'authority.'

l. 1433. εἰ δέ μή, 'otherwise.' Cp. Ran. 628 ἀγορεύω τινὶ | ἐμὲ μὴ βασανίζειν, ἀθάνατον ὄντ', εἰ δέ μή, | αὐτὸς σεαυτὸν αἰτιῶ.

l. 1434. δίκαιός εἰμι, 'I have the right to chastise you; and so will you have the right to chastise your son, if you get one.' 'But suppose I don't: then all my tears will have gone for nothing, and you will die of laughing at me!'

l. 1437. ὄνδρες ἤλικες. He addresses the older portion of the audience; τοῦτοισι represents the younger generation. συγχωρεῖν τάπεικῆ, 'to make reasonable concessions.'

l. 1440. ἀπὸ γὰρ ὀλοῦμαι, 'yes, for I shall be destroyed if I don't.' The tmesis as in sup. 792.

l. 1441. καὶ μὴν ἴσως γ' οὐκ. Pheidippides implies that his father will count his recent drubbing as nothing, in his joy at hearing that the extravagant wife and foolishly fond mother is going to 'catch it' too.

But Strepsiades is not 'educated up' to that Euripidean view, which lowered the dignity of a mother, and made her merely the mechanical agent of the child's existence (Eurip. *Orest.* 552). It must be remembered that Socrates (Xen. *Mem.* 2. 2), so far from countenancing such an idea, enjoined the duty of the tenderest filial love even to a harsh mother.

1. 1448. τί δ' ἄλλο ἤ. The resumption of the question τί δ', 1445, as in sup. 1287, inf. 1496; lit. 'what else could there be than that, if you do this, nothing will stand in the way of your hurling yourself and the worse argument into the Gulf, along with Socrates?' The βράθρον was a chasm behind the Acropolis, into which criminals convicted on a capital charge were thrown.

1. 1455. στρέψας is intended as a pun upon the name Στρεψιάδης.

1. 1457. ἐπήρατε, imperf. ἐπαίρω (not aor. ἐπήρατε), 'kept egging on.' Here the Chorus suddenly takes a high moral line, and declare that they have visited Strepsiades with 'judicial blindness' for his arrogance and dishonesty.

1. 1464. ὦ φίλτατε, addressed to Pheidippides, 'see that you destroy C. and S., pursuing them with your vengeance.' μετελθών, as in Eur. *I. T.* 14 τοὺς θ' ὄβρισθέντας γάμους | 'Ἐλένης μετελθεῖν.

1. 1468. καταιδέσθητι, the verse is parodied from some tragedy.

1. 1471. = sup. 828.

1. 1473. διὰ τουτοῖ τὸν Δῖνον, 'thanks to this Dinos here; ah! miserable fool that I was, when I actually thought you, though made of pottery as you are, to be a god.' If the last line be genuine, we have no alternative but to take the interpretation of the Scholiast, who says that a δῖνος is an earthenware jar broader above than at bottom, so that it looked something like a top. δῖνος seems used for a wine-jar in *Vesp.* 618. Of course Strepsiades is playing on the name.

1. 1475. ἐνταῦθα, '[stop] here [and] keep your folly and your chatter for yourself.' Exit Pheidippides.

1. 1477. ἐξέβαλλον, imperf., 'sought to turn out.'

1. 1478. Ἑρμῆ. A bust of Hermes is standing in the street near the house of Strepsiades. He goes up to it and asks the god's advice whether he shall bring an action against Socrates and his friends (γραφῆ ἀσεβείας), or anything else the god likes to suggest. He puts his ear to the mouth of the statue, and pretends to have heard its counsel (ὀρθῶς παραινεῖς).

1. 1495. ὅ τι ποιῶ; 'you ask what I am doing, why nothing more than chopping logic with the beams of your house.'

1. 1498. θολμάτιον. See sup. 497 and 856.

1. 1503. ἀεροβατῶ . . . ἤλιον, the very words of Socrates, sup. 225.

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